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Selections from Avesta and Old Persian

(*First Series*).

PART I.

THROUGH THE KIND GIFT OF
R. D. MEHTA, Esq., C.I.E.

Selections from Avesta and Old Persian

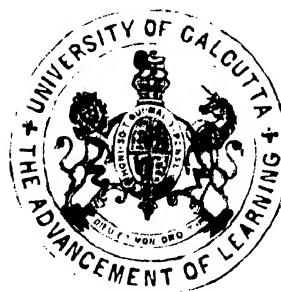
(First Series).

PART I.

EDITED WITH TRANSLATIONS AND NOTES

BY

IRACH JEHANGIR SORABJI TARAPOREWALA, B.A., PH.D.,
Barrister-at-Law,
Professor of Comparative Philology in the University of Calcutta.



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TO
LITTLE SRAOSHA.

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FOREWORD.

When I took over charge of the Chair of Comparative Philology in the University of Calcutta in September 1917, the thought occurred to me that the subject might best be illustrated for our Indian students through the medium of Sanskrit and Avesta. Latin and Greek are out of question in India and so the linguistic group nearest to Sanskrit (viz. the Iranian) was chosen. I set myself to prepare a course of Selections from Avesta and Old Persian and the present book is the outcome of this effort.

My first thanks go to Sir Asutosh Mookerjee. With characteristic insight he grasped my views on the subject and helped me very materially in getting the courses altered to suit the new requirements. For this, and far more for his continued encouragement and for the great interest he has always shown in my work, I give him my heartfelt thanks.

In the second place my thanks are due to my respected co-religionist, Mr. R. D. Mehta, C.I.E., of Calcutta, for very generously offering to pay the cost of printing this volume. He also has all along given me encouragement and support.

In the third place I have to record the debt I owe to my teachers in Avesta: Professor Bartholomae of Heidelberg and Professor Jolly of Würzburg. The former, than whom I found no better teacher, first initiated me into the study of Iranian Languages and the latter has always been my best friend and critic ever since my student days in the University of Würzburg. Nor must I forget here to mention Dr. P. Giles, Master of Emmanuel College, Cambridge, whose lectures on the Comparative Grammar of Indo-European Languages first taught me what the Science of Language means, and Professor E. J. Rapson of Cambridge, who was the first to teach me the critical methods of modern Western scholarship and has ever since been my revered guide and friend. I must also mention here Professor Geldner of Marburg, with whom I stayed but one day, but whose inspiring words have guided me through all my subsequent studies.

Next in order come my friends and critics who have always helped me greatly during the progress of this work. Foremost among them is Shams-ul Ulma Dr. J. J. Modi of Bombay, who has been always ready with his friendly but incisive criticism. He has certainly not spared me in any sense and I acknowledge it here with deep gratitude. My next valued critic has been Pandit Vidhuṣekhara Bhāṭṭāchārya of the Viśvabharati at Śantiniketan. In both these erudite scholars I found, besides mere criticism, true friendship and a constant desire to help.

Last of all I owe to my pupils more than I can express in words. Their presence in my lectures, their frank questions and the interest they have always shown in their work have constituted the best reward for my work and have always led me on to greater effort.

The delay caused in the publishing of this work has been due to the great difficulty of composing a work of this kind, which needed types of such varied languages. To begin with, an entirely new set of types had to be cast. For all this work (the first of its kind undertaken in India, I believe), the Baptist Mission Press, Calcutta, deserves the greatest credit. It has been decided now to publish ten out of the eighteen "Selections" of the *First Series* as "Part 1". The rest will come out, let me hope, within a short interval from now. This will form Part 2, and it will also include an essay entitled "An Introduction to Iranian Studies," referred to in the footnotes as "Introduction."

One word more. I have my own notions of life and other deeper questions which are embraced under the term "religion." These form the "coloured glasses" through which I view my own Scriptures. I could not have avoided my own ideals even though I had desired to do so; but I must claim that I have tried to be as fair in my interpretations as was possible for me to be. I do not think I have in any case twisted either the sense of a word or the grammar to suit my special notions. There is one thing, however, of which I am absolutely convinced and it is that all religions have their roots in WISDOM, not in Ignorance.

I. J. S. TARAPOREWALA.

THE UNIVERSITY,
CALCUTTA.

LIST OF ABBREVIATIONS.

abl(ative)	Dar(mesteter, Prof. J.), <i>Z(end) A(vesta)</i>
acc(usative)	dat(ive)
adj(ective, -ectival, -ectivally)	dec(lension)
adv(erbal, -erbial, -berbially)	definite art(icle)
Af(ghan)	dem(onstrative)
<i>Ā/rīn(gān)</i>	den(ominative)
<i>Ahu(nava)sī Gāsā</i>	des(iderative)
A(n)g(lo-)S(axon)	Dhalla (Dr. M. N.), <i>Z(orastrian)</i>
aor(ist)	<i>Theo(logy)</i>
āπ(αξ λεγόμενον)	<i>Din(kart)</i>
Arm(enian)	du(al)
Ar(yan)	enc(litic)
<i>A(tharva) V(edā)</i>	<i>Ency(clopoedia) Brit(annica)</i>
ātm(anepada)	Eng(lish)
Av(estā)	f(eminine) or fem(inine)
<i>Av(estā) Pah(lavi and) Anc(ient) Per(sian Studies, in honour of Dastur Pashotanji Behramji Sanjana)</i>	f(oo)tn(ote)
Barth(olomae, Prof. Chr.), (<i>Altiranische</i>) <i>W(örter)b(uch)</i> .	Fr(ench)
<i>H(and)b(uoh der a(lt)ir(anischen) D(ialekt)</i>	fut(ure)
<i>Zum (altiranischen) W(örter)b(uch)</i>	<i>Gāsās(.ic)</i>
Beh(istun Inscription) [The Roman fig. is the column and the Arabic figure the line]	<i>Gāsāc A(vesta)</i>
ben(edictive)	Geld(ner Prof. Karl)
<i>B(hagavad-)g(i)tā</i>	gen(etive)
<i>Brāh(mañas)</i>	Ger(man)
• Browne (Prof. E. G.), <i>Literary History of Persia</i>	Giles (Dr. Peter), (<i>Manual of Comparative Phil(ology)</i>)
<i>Bun(dahishn)</i>	gloss(ary)
caus(al)	Goth(ic)
cl(ass)	Gr(ee)k
com(parative)	Grass(mann, Hermann), <i>W(örter)b(uch zum Rigveda)</i>
comp(ound)	Guj(arati) [<i>P(arsi) Guj(arati)</i> !]
conj(ugation)	<i>Hās(ox) Nask</i>
conj(unction)	Har(lez, C. de), <i>Man(uel de la Langue de l')Av(estā)</i>
<i>Coll(ected) S(anc)k(ri)t (Writings of the Parsis)</i>	Haug (Martin), (<i>Essays on the Religion of the Parsis</i>)
	imp(erative)

imp(er)f(ect)	nom(inative)
indefinite)	<i>Ny(aish)</i> [The members are as in Dar-
ind(icative)	mesteter's translation]
I(ndo)-E(uropean)	
inf(initive)	obj(ect, -eptive)
inse(ription)	O(ld) Bul(garian)
ins(trumental)	O(ld) H(igh) G(erman)
inten(sive)	O(ld) Per(sian)
inter(rogative)	opt(ative)
(An) <i>Introduction (to Iranian Studies)</i>	ori(gin, -ginal, -ginally)
[to be included in Part 2]	Oss(etic)
Jack(son, Prof. A. V. W.), <i>A(vesta)</i>	Pah(lavi)
<i>G(rammar)</i>	par(asmaipada)
<i>A(vesta) R(eader)</i>	pass(ive)
<i>Per(sia, Past and Present)</i>	p(ast) p(ar)t(icle)
<i>Z(oroaster)</i>	Paz(and)
<i>J(ournal of the) A(merican) O(riental)</i>	p(er)f(ec)t
<i>S(ociety)</i>	per(son)
Kan(ga, Kavasji Edalji), (<i>Avesta</i>) Dic-	Pers(ian) or Per(sian)
t(ionary)	p(lu)p(er)f(ec)t
<i>A(vesta) G(rammar)</i>	plu(ral)
<i>G(āthā) b(ā) M(āeni)</i>	Prak(rit)
<i>Ij(ashne tathā) Vīs(parad)</i>	prep(osition)
<i>Kh(ordeh) A(vesta) b(ā) M(āeni)</i>	pres(ent)
<i>Ven(didād)</i>	pri(mary)-suf(fix)
Kurd(ish)	pron(oun, -ominal)
Lat(in)	Pun(egar, Khodabux Edalji), (An unpub-
lit(erat, -erally)	lished MS. translation of the <i>Gāthās</i>)
Lith(uanian)	<i>Pur(sishnīhā)</i>
loc(ative)	
<i>M(ahā)bh(ārata)</i>	<i>Raghu(vamśa)</i>
masculine) or mas(culine)	ref(lexive)
Milla(Rev. L. H.), (<i>The Five Zoroastrian</i>)	Reich(elt, Dr. Hans), (<i>Awestisches Ele-</i>
<i>Gāθ(ās)</i>	<i>mentarbuch</i>)
Modi(Dr. J. J.), (<i>A</i>) <i>Dict(ionary of Aves-</i>	<i>A(vesta) R(eader)</i>
<i>tic Proper Names</i>)	rel(ative)
M(ou)lt(on, Rev. J. H.), <i>E(arly) R(elig-</i>	<i>R(ig) V(edā)</i>
<i>ious) P(oetry of Persia)</i>	Russ(ian)
<i>E(arly)Z(oroastrianism)</i>	
Nair(yosang Dhaval, Dastur)	S(acred) Books of the E(ast Series)
neg(ative)	S(ans)k(rit)
neuter) or neu(ter)	Sec(ondary)-suf(fix)
<i>Nir(angistān)</i>	<i>Sel(ections from Avesta and Old Per-</i> — (by I. J. S. Taraporewala) [Part I — the First Series (i-xviii) and Part II is the Second Series (xix-xxxvii)]
	<i>Shāh(nāmeh of Firdausi)</i>

Shakes(peare)	voc(ative)
s(in)g(ular)	<i>Vahu</i> (<i>χδαθρα Gāvā</i>)
<i>Spen</i> (<i>tomaati Gāvā</i>)	
Sp(iegel, Friederich)	Whit(ney, W. D.), (<i>Sanskrit Grammar</i>)
subj(ect)	
sub(junctive)	<i>Yas(na)</i>
sup(erlative)	<i>Y(aś)t</i> [The numbers are as in Darmesteter's translation]
tad(dhita)	<i>Y(ounger) A(vesta)</i>
<i>Taitt</i> (<i>triya Brāh(mana)</i>)	
trans(lation, -lates)	<i>Z(oroaster, -oroastrian)</i>
<i>Uśt(avaiti Gāvā)</i>	The declensional forms of nouns, etc., are generally indicated by two figures, the first denoting the case and the second the number. (The cases are in the following order: 1. nom., 2. acc., 3 ins., 4. dat., 5. abl., 6. gen., 7. loc., and 8. voc.)
<i>Vah(iśtiśti Gāvā)</i>	
v(aries) l(ectionis)	Similarly for verbal forms the first figure indicates the person and the second the number.
var(iant)	
Ved(ic)	
<i>Ven(dīdād)</i>	Other abbreviations not in this list are self-evident.
<i>Vis(pared)</i>	

NOTE.

The text used here is that of Geldner. But there are a few variations I have ventured to make. I indicate below the chief points to be observed in the text as printed here.

1. Wherever I have made any notable change in a word, I have indicated it in a footnote, and in most cases the reading I have adopted is also mentioned by Geld. in his v.l.

2. In metrical passages I have followed Geldner's divisions as far as possible, and I have like him indicated defective lines or *pādas* by +. It will be noted that the putting of this + is not the same as in Geldner's text. I have tried to follow my own ear in this respect as far as I have understood the theory of Avesta metre.

3. Words which seem to be in excess of metrical requirements I have enclosed within brackets (). Here too I have followed my own ear rather than copy Geld. entirely.

4. Occasionally I have tried to scan rhythmically (*not* strictly metrically) * passages which Geld. prints in prose. Such passages I have put down continuous as in Geld., but have indicated the divisions by upright lines | . I have occasionally used brackets here too to indicate what seem to me extra words. I have indicated such passages by putting § at the beginning.

5. In some places I have ventured to suggest other readings and they are discussed in the notes in the proper places.

6. I have made full use of European punctuation and other symbols.

As regards the translation I have tried to be literal as far as possible. Compound words and single words of Av. translated by a phrase in Eng. have been indicated by joining up the parts by means of hyphens.

* See Appendix to the Introduction.

I.

Haoma Yašt—Yasna IX.

1. hāvanim¹ ā² ratūm³ ā⁴
 Ātrem⁸ pairi-yaošdaθentem⁹
 + ā¹⁸-dim¹⁴ peresat¹⁵ (Zaraθu-
 štrō): “kō¹⁷, nare¹⁸, ahī¹⁹?
 “astvato²⁴ sraēstēm²⁵ dādareṣa²⁶,
- Haomō⁶ upāit⁶ Zaraθuštrem⁷,
 + gaθās¹⁰-call¹¹ srāvayaṇtem¹².
 yim²⁰ azem²¹ viṣpahe²² aŋhēuš²³
 + χ^vahe²⁷ gayehe²⁸ χ^vanvatō²⁹
 (amešahe)³⁰.”
2. āat¹ mē² aēm³ paityaoχta⁴
 “azem⁸ ahmi⁹, Zaraθustra¹⁰,
 “ā¹⁴-mām¹⁶ yāsanjuha¹⁶, Spitama¹⁷,
 “aoi²² mām²³ staomaine²⁴ stūidi²⁵,
- Haomō⁶ ašava⁶ dūrāošō⁷:
 Haomō¹¹ ašava¹² dūrāošō¹³.
 frā¹⁸-mām¹⁹ hunvanjuha²⁰ χ^vare-
 tē²¹,
 + yaθa²⁶ mā²⁷ (aparaci^y)²⁸ Sao-
 šyantō²⁹ stavān³⁰.”
3. +āat¹ aoχta² Zaraθuštō³: (ne-
 mo⁴ Haomāi⁵!)
 “kase⁶-θwām⁷ paoiryō⁸, Haoma⁹,
 mašyō¹⁰
 “kā¹⁴ ahmāi¹⁶ ašiš¹⁷ erezāvi¹⁷?
 astvaiθyāi¹¹ hunūta¹² gaēθyāi¹³?
 ci¹⁸ ahmāi¹⁹ jasa²⁰ āyaptem²¹? ”
4. āat¹ mē² aēm³ paityaoχta⁴
 “ViVaŋhā⁸ mām⁹ paoiryō¹⁰ mašyo¹¹
 “hā¹⁶ ahmāi¹⁶ ašiš¹⁷ erezāvi¹⁸,
 “yat²³ hē²⁴ puθrō²⁵ us-zayata²⁶,
 “χ^varenājuhastemō³¹ zātanām³²,
 “yat³⁶ kerēnaot³⁶ aijhe³⁷ χšaθrāda³⁸
 “aŋhaošemne⁴² āpa⁴³-urvaire⁴⁴;
- Haomō⁶ ašava⁶ dūrāošō⁷:
 astvaiθyāi¹² hunūta¹³ gaēθyāi¹⁴;
 ta¹⁹ ahmāi²⁰ jasa²¹ āyaptem²²:
 yō²⁷ Yimō²⁸ Xšaētō²⁹, hwāθwō³⁰,
 hvare-daresō³³ mašyānām³⁴;
 amaršēnta³⁹ pasu⁴⁰-vira⁴¹,
 χ^vairyān⁴⁵ χ^vareθem⁴⁶ ajaya-
 mnem⁴⁷.
5. “Yimahel¹ χšaθre² survahē³
 “nōit⁹ zaurva¹⁰ āŋhāll, nōit¹² me-
 reθyuš¹⁸,
 “pancadasa¹⁸ fracarōiθe¹⁹
 “yavata²⁵ χšayōit²⁶ hwāθwō²⁷
- nōit⁴ aotem⁵ āŋha⁶ nōit⁷ gare-
 mem⁸,
 nōit¹⁴ araskō¹⁶ daēvō¹⁶-dātō¹⁷:
 + pīta²⁰-puθras²¹-ca²² raoðaēšva²³
 (katarasci²⁴)
 Yimō²⁸ ViVanjuhatō²⁹ puθrō³⁰.”

I.

Haoma Yašt—Yasna IX.

1. At², ⁴ the hour³ (of) early-morning¹ Haoma⁵ came-up⁶ to Zaraθuštra⁷, (who was), preparing-for-worship⁹ the fire⁸ and¹¹ (was) chanting¹² the Gāθās¹⁰. Unto¹³ him¹⁴ asked¹⁵ Zaraθuštra¹⁶: “Who¹⁷, O Hero¹⁸, art thou¹⁹, whom²⁰ I²¹ see²⁶ the noblest²⁵ of all²² material²⁴ creation²³, shining²⁹ with (thine) own²⁷ eternal³⁰ life²⁸ ?

2. Thereupon¹ this³ Haoma⁵, the righteous⁶, of-far-spreading-radiance⁷, replied⁴ unto me²: “I⁸ am⁹, O Zaraθuštra¹⁰, Haoma¹¹, the righteous¹², of far-spreading-radiance¹³. Fix-(thy)-desires-earnestly¹⁴, ¹⁶ upon me¹⁵, O Spitama¹¹; worship^{18, 20} me¹⁹ (in order) to enjoy²¹ (of me); hymn^{22, 26} me²³ in hymn(s)-of-praise²⁴, as²⁶ the other²⁸ Saosyants²⁹ have (in the past) praised³⁰ me²⁷.”

3. Thereupon¹ said² Zaraθuštra³: “Salutation⁴ unto Haoma⁵ ! Which⁶ mortal¹⁰, O Haoma⁹, (was) the first⁸ (who) worshipped¹² thee⁷ for (the sake of) the material¹¹ world¹³ ? What¹⁴ blessing¹⁶ unto him¹⁵ was granted¹⁷ ? What¹⁸ profit²¹ to him¹⁹ accrued²⁰ ? ”

4. Thereupon¹ this³ Haoma⁵, the righteous⁶, of-far-spreading-radiance⁷, replied⁴ unto me²: “Vivaŋhvat⁸ (was) the first¹⁰ mortal¹¹ (who) worshipped¹³ me⁹ for (the sake of) the material¹² world¹⁴. This¹⁵ blessing¹⁷ unto him¹⁶ was granted¹⁸, this¹⁹ profit²² to him²⁰ accrued²¹: namely²³ to him²⁴ a son²⁵ was born²⁶, who²⁷ (was) Yima²⁸ the King²⁹, the magnificent³⁰, the most-resplendent³¹ of (all) created-beings³², (who shone forth) among mortals³⁴ like-unto-the-sun-in-appearance³³. Who³⁵ made³⁶ during his³⁷ rule³⁸ (both) animals⁴⁰ (and) human-beings⁴¹ undying³⁹, (and) waters⁴³ (and) vegetation⁴⁴ ever-fresh⁴²; (there was) inexhaustible⁴⁷ food⁴⁶ for feeding⁴⁵ (his subjects).

5. “During the rule² of the illustrious³ Yima¹ (there) was⁶ neither⁴ (excessive) cold⁵ nor⁷ (excessive) heat⁸, neither⁹ was¹¹ (there) old-age¹⁰ nor¹² death¹³, nor¹⁴ (was there) envy¹⁵ created¹⁷-of-the-Daēva¹⁶. Father³⁰ and⁴² son²¹ moved-about¹⁹ each²⁴ (seeming only) fifteen¹⁸ in appearance²⁸ as long as²⁶ Yima²⁸ the magnificent²⁷, the son³⁰ of Vivaŋhvat²⁹ reigned²⁶. ”

6. “*kase¹-θwām²* *bityō³*, *Haoma⁴*,
mašyō⁵
“*kā⁹* *ahmāi¹⁰* *ašiš¹¹* *erēnāvi¹²* ?

7. *āat¹* *mē²* *aēm³* *paityaoxta⁴*
“*Āθwyō⁸* *mām⁹* *bityō¹⁰* *mašyō¹¹*
“*hā¹⁶* *ahmāi¹⁸* *ašiš¹⁷* *erēnāvi¹⁸*
“*yat²³* *hē²⁴* *puθrō²⁵* *us-zayata²⁶*

8. “*yo¹* *jana²* *Ažim³* *Dahākem⁴*
“*χ̄svaš⁷-ašim⁸*, *hazaŋrā⁹-yao-*
χ̄stīm¹⁰,
“*ayem¹⁵* *gaēθāvyo¹⁶*, *drvantem¹⁷*.
“*yām¹⁸* *aš¹⁹-aoastemām²⁰* *dru-*
jēm²¹

“*aoi²⁶* *yām²⁷* *astvaitim²⁸* *gaēθām²⁹*

9. “*kase¹-θwām²* *θrityō³*, *Haoma⁴*,
mašyō⁵
“*kā⁹* *ahmāi¹⁰* *ašiš¹¹* *erēnāvi¹²* ?

10. *āat¹* *mē²* *aēm³* *paityaoxta⁴*
“ + *θritō⁸* (*Sāmanām⁹* *sevištō¹⁰*) *θri-*
tyō¹¹ *mām¹²* *mašyō¹³*
“*hā¹⁷* *ahmāi¹⁸* *ašiš¹⁹* *erēnāvi²⁰*,
“*yat²⁶* *hē²⁶* *puθra²⁷* *us-zayōiθe²⁸*
“*ṭkaēšō³²* *anyō³³* *dātō-rāzō³⁴*,
“*yava³⁹*, *gaēsuš⁴⁰*, *gađavarō⁴¹*.

11. “*yō¹* *jana²* *ažim³* *srvarem⁴*,
“*yim¹⁰* *vīšavantem¹¹*, *zairitem¹²*,
“*ārstyō¹⁷-bareza¹⁸* *zairitem¹⁹*:
“*ayapha²³* *pitūm²⁴* *pacata²⁵*
“*tafsat²⁹-ca³⁰* *hō³¹* *mairyō³²*,
χ̄visat³³-ca³⁴;
“*yaešyantim³⁸* *āpem³⁹* *parāphāt⁴⁰*;
“*naire⁴⁴-mānā⁴⁵* *Keresāspō⁴⁶*.”

astvaiθyāi⁶ *hunūta⁷* *gaēθyāi⁸*?
cit¹³ *ahmāi¹⁴* *jasa¹⁵* *āyaptēm¹⁶*? ”

Haomō⁵ *ašava⁶* *dūraošō⁷*:
astvaiθyāi¹² *hunūta¹³* *gaēθyāi¹⁴*;
ta¹⁹ *ahmāi²⁰* *jasa²¹* *āyaptēm²²*:
vīsō²⁷ *sūrayā²⁸* *Oraētaonō²⁹*.

θrizafnēm⁶, *θrikameređēm⁶*,

aš¹¹-aojaŋhem¹², *daēvīm¹³* *dru-*
jēm¹⁴,

fraca²² *kerēntat²³* *Angrō²⁴-Mai-*
nyuš²⁵

mahrkāi³⁰ *Ašahe³¹* *gaēθanām³²*. ”

astvaiθyāi⁶ *hunūta⁷* *gaēθyāi⁸*?
cit¹³ *ahmāi¹⁴* *jasa¹⁵* *āyaptēm¹⁶*? ”

Haomō⁵ *ašava⁶* *dūraošō⁷*:

astvaiθyāi¹⁴ *hunūta¹⁵* *gaēθyāi¹⁶*,
ta²¹ *ahmāi²²* *jasa²³* *āyaptēm²⁴*:
Urvāx̄sayō²⁹ *Keresāspas³⁰-ca³¹*;
āat³⁵ *anyō³⁶* *uparō³⁷-kairyō³⁸*.

yim⁵ *aspō⁶-garem⁷*, *nere⁸-ga-*
rem⁹,
yim¹⁸ *upairi¹⁴* *vīš¹⁵* *araodat¹⁶*
yim²⁰ *upairi²¹* *Keresāspō²²*
ā²⁶ *rapiθwinēm²⁷* *zrvānēm²⁸*;

frāš³⁵ *ayaŋhō³⁶* *frasparat³⁷*,
parāš⁴¹ *taršto⁴²* *apatacat⁴³*

6. (Zaraθuštra asked :) “ Which¹ mortal^b, O Haoma^a, (was) the second³ (who) worshipped⁷ thee² for (the sake of) the material⁶ world⁸? What⁹ blessing¹¹ unto him¹⁰ was granted¹²? What¹³ profit¹⁶ to him¹⁴ accrued¹⁵? ”

7. Thereupon¹ this³ Haoma^b, the righteous⁶, of-far-spreading-radiance⁷, replied⁴ unto me²: “ Āθwya^a (was) the second¹⁰ mortal¹¹ (who) worshipped¹³ me⁹ for (the sake of) the material¹² world¹⁴. This¹⁶ blessing¹⁷ unto him¹⁶ was granted¹⁸, this¹⁹ profit²² to him²⁰ accrued²¹: namely²³ unto him²⁴ a son²⁵ was born²⁶, Ḍraētaona²⁹ of the valiant²⁸ race²⁷.

8. “ Who¹ slew² the dragon³ Dahāka⁴, three-jawed^b, three-skulled⁶, six⁷-orbéd⁸, (and) of-a-thousand⁹-wiles¹⁰, the very¹¹ strong¹² devilish¹³ Druj¹⁴, (who was) evil¹⁵ unto the living¹⁶ (-creatures and) unbelieving¹⁷; whom¹⁸ Ayrō²⁴-Mainyu²⁵ hewed²³ out²² (as) by-far¹⁹ the strongest²⁰ Druj²¹ against²⁶ this²⁷ material²⁸ world²⁹, for the destruction³⁰ of the creations³² of Aša³¹. ”

9. (Zaraθuštra asked :) “ Which¹ mortal^b, O Haoma^a, (was) the third³, (who) worshipped⁷ thee² for (the sake of) the material⁶ world⁸? What⁹ blessing¹¹ unto him¹⁰ was granted¹²? What¹³ profit¹⁶ to him¹⁴ accrued¹⁵? ”

10. Thereupon¹ this³ Haoma^b the righteous⁶, of-far-spreading-radiance⁷, replied⁴ unto me²: “ Ḍrita^a, the most powerful¹⁰ of the Sāma⁹ (family was) the third¹¹ mortal¹³ (who) worshipped¹⁵ me¹² for (the sake of) the material¹⁴ world¹⁶. This¹⁷ blessing¹⁹ unto him¹⁸ was granted²⁰, this²¹ profit²⁴ to him²² accrued²³: namely²⁶, to him²⁶ were born²⁸ two sons²⁷, Urvāx̄aya²⁹ and³¹ Keresāspa³⁰; the one³³ a Teacher³² (and) Lawgiver³⁴, and³⁵ the other³⁶ a supremely³⁷-energetic³⁸, youthful³⁹, curly-haired⁴⁰ mace-wielder⁴¹. *

11. “ Who¹ † slew² the horned⁴ dragon³, who^b (was) horse⁶-devouring⁷ (and) man⁸-devouring⁹, who¹⁰ (was) poisonous¹¹ (and) green¹², (and) upon¹⁴ whom¹³ ‡ the poison¹⁶ rose¹⁸ green¹⁹ to the-height¹⁸-of-a-spear¹⁷; upon²¹ whom²⁰ Keresāspa²² cooked²⁶ (his) food²⁴ in an iron²³ (pot) || at²⁶ the time²⁸ (of) midday²⁷; and³⁰ that³¹ serpent³² grew-hot²⁹ and³⁴ began-to-sweat³³, (and) forth³⁵ from (under) the iron³⁶ (pot) sprang away³⁷, (and) upset⁴⁰ the boiling³⁸ water³⁹: startled⁴², Keresāspa⁴⁶, (even through) of-manly⁴⁴-heart⁴⁵, fled away⁴³ in-the-opposite-direction⁴¹. ¶ ”

* i.e. warrior.

† Kere-āspa.

‡ i.e. all over its body.

|| K. apparently mistook the sleeping monster for a green hillock.

¶ But he came back after he had recovered from his surprise and ultimately slew the monster (Yt. XIX. 41-41).

12. "kase¹-θwām² tūiryō³, Hao-
ma⁴ mašyō⁵

"kā⁶ ahmāi¹⁰ ašiš¹¹ erenāvi¹²?

astvaiθyāi⁶ hunūta⁷ gaēθyāi⁸?
ciṭ¹³ ahmāi¹⁴ jasaṭ¹⁵ āya-
ptem¹⁶?"

13. āat¹ mē² aēm³ paityaoxta⁴

"Pourušaspō⁸ mām⁹ tūiryō¹⁰
mašyō¹¹

"hē¹⁵ ahmāi¹⁶ ašiš¹⁷ erenāvi¹⁸,

"yat²³ hē²⁴ tūm²⁵ us-zayanha²⁶,
"nmānahe³⁰ Pourušaspahē³¹,

Haomō⁶ ašava⁶ dūrāośō⁷:

astvaiθyāi¹² hunūta¹³ gaēθyāi¹⁴.
taṭ¹⁹ ahmāi²⁰ jasaṭ²¹ āyaptēm²²:
tūm²⁷, ērezvō²⁸ Zaraθuštra²⁹,
vīdaēvō³², Ahura³³-tkaēśō³⁴.

14. "srūtō¹ Airyene² Vaējahe³

"Ahunem⁷-Vairīm⁸ frasrāvayō⁹,

"+(aparem)¹² xraoždyehya¹³ fras-
rūti¹⁴.

tūm⁴ paoiryō⁵, Zaraθuštra⁶,
vībereθwantēm¹⁰ āxtūirim¹¹,

15. "tūm¹ zemar-gūzo²* ākere-
navō³

"yōi⁷ para⁸ ahmāt⁹ virō¹⁰-raođal¹¹

"yō¹⁶ aojištō¹⁷, yō¹⁸ tančištō¹⁹,

"yō²⁴ aš-vereθrajāstēmō²⁵

vīspe⁴ daēva⁵, Zaraθuštra⁶,
+(a)patayēn¹² paiti¹³ āya¹⁴
zēmā¹⁵;

yō²⁰ θwāxšištō²¹, yō²² āsištō²³,
abavat²⁶ Mainivā²⁷ dāmān²⁸."

16. āat¹ aoxta² Zaraθuštrō³,

"hudātō⁸ Haomō⁹, arsdātō¹⁰,

"hukerefš¹⁴, hvareš¹⁶, vereθrajā¹⁸,

"yaθa²⁰ x^varente²¹ vahištō²²

"nemō⁴ Haomāi⁵! vaŋhus⁶
Haomō⁷,

vaŋhus¹¹-datō¹²† baēšazyō¹³

zairi¹⁷-gaonō¹⁸ nāmyāšuš¹⁹;

urunaē²³-ca²⁴ pāθmainyō-
temō²⁵."

17. ni¹-tē², zāire³, mađem⁴
mruyē⁵,

ni¹⁰ dasvare¹¹, ni¹² baēšazem¹³,

ni¹⁸ aojō¹⁹ viſpō²⁰-tanūm²¹,

ni²⁶ tat²⁷ yaθa²⁸ gaēθāhvā²⁹

tbāešō³²-taurvā³³ drujem³⁴-vanō³⁵.

ni³ amem⁷, ni⁸ vereθraynem⁹,
ni¹⁴ fradaθem¹⁵, ni¹⁶ varedaθem¹⁷,
ni²² mastim²³ viſpō²⁴-paēsaŋ-
hem²⁵;

vasō-xšaθrō³⁰ fracarāne³¹

* Geld. reads -gūro but I have chosen the reading given by Kan. Reich. and others.

† I have made this a compound.

12. (Zaraθuštra asked:) “Which¹ mortal⁶, O Haoma⁴, (was) the fourth⁸ (who) worshipped⁷ thee² for (the sake of) the material⁶ world⁸? What⁹ blessing¹¹ unto him¹⁰ was granted¹²? What¹³ profit¹⁶ to him¹⁴ accrued¹⁵?”

13. Thereupon¹ this³ Haoma⁵ the righteous⁶, of-far-spreading-radiance⁷, replied⁴ unto me²: “Pourušaspa⁸ (was) the fourth¹⁰ mortal¹¹ (who) worshipped¹³ me⁹ for (the sake of) the material¹² world¹⁴. This¹⁵ blessing¹⁷ unto him¹⁶ was granted¹⁸, this¹⁹ profit²² to him²⁰ accrued²¹: namely²³, to him²⁴ thou²⁵ wast born²⁶, thou²⁷, O righteous²⁸ Zaraθuštra²⁹, in the house³⁰ of Pourušaspa³¹, (thou who art) opposed-to-the-Daēvas³² (and) follower of-the-Law³⁴-of-Ahura.³³

14. “Famed¹ through (all) Airyana² Vaējah³, thou⁴, O Zaraθuštra⁶, (wast) the first⁵, (who) recited-aloud⁹ the Ahuna⁷-Vairyā⁸, with-the-proper-divisions¹⁰ (of metre and syllables), four-times¹¹, (and yet) another¹² (time) with-a-louder¹³ chant¹⁴.

15. “Thou¹, O Zaraθuštra⁶, caused³ all⁴ the Demons⁵ to-hide-under-the-earth², who⁷, before⁸ this⁹* ran-about¹² upon¹³ this¹⁴ earth¹⁵ in-human-shape¹¹, (thou) who¹⁶, ¹⁸(art) the strongest¹⁷ (and) bravest¹⁹, who²⁰, ²²(art) the most active²¹ (and) the swiftest²², (and) who²⁴ hast become²⁶ in-the-highest-degree-victorious²⁵ among the creatures²⁸ of the (two) Spirits²⁷. ”

16. Thereupon¹ Zaraθuštra³ said²: “Salutation⁴ unto Haoma⁵! Haoma⁷ (is) excellent⁶, well-created⁸ (is) Haoma⁹, truth-created¹⁰ (also); created-by-excellence¹² (and) health-giver¹³; well-shaped¹⁴, working-for-good¹⁵ (and) victorious¹⁶; golden¹⁷-hued¹⁸ (is he) with-bending-twigs¹⁹; just-as²⁰ (he is) best²² for (the body of) the drinker²¹, (so) also²⁴ (he) best-points-out-the-way²⁵ unto (his) soul²⁸. ”

17. I ask⁶ of thee², O Golden-hued³ for¹ fervour⁴, for⁶ power⁷ (and) for⁸ success⁹ (as well); for¹⁰ health¹¹ (and) for¹² the means-of-gaining-health¹³; for¹⁴ advancement¹⁵ (and) for¹⁶ increase¹⁷; for¹⁸ strength¹⁹ of-(this)-whole²⁰-body²¹, (as well as) for²² wisdom²³ all²⁴-embracing²⁵: —for †²⁶ (all) this²⁷, (I ask) so that²⁸ in (all) lands²⁹ I may move-about³¹ free-at-will³⁰, overcoming³³-opposition³², (and) conquering³⁵-the-unbeliever³⁴.

* Z.'s advent.

† I have translated by “for” the particle *ni*, which, though not quite literally accurate, serves to bring out well the sense of the repetition of the *ni* in the original.

- 18.** *ni^l ta², yaθa³ taurvayeni⁴* *vispanəm⁵ tbišvatəm⁶ tbaeššā⁷*
daēvanəm⁸ mašyānəm⁹-ca¹⁰ *yāθwəm¹¹ pairikanəm¹²-ca¹³*
sāθrəm¹⁴ kaoyəm¹⁵ karafnəm¹⁶-ca¹⁷, *mairyānəm¹⁸-ca¹⁹ bizangra-*
ašemaoyanəm²¹-ca²² bizangranəm²³, *nām²⁰,*
haēnyās²⁸-ca²⁹ pereθu³⁰-ainikaya³¹ *vehrkānəm²⁴-ca²⁵ caθware²⁶-*
 zangranəm²⁷,
 davəpiθyā³² patāiθyā³³.
- 19.** *imem¹ θwām² paoirīm³* *Haoma⁵, jaiðyemi⁶, dūraoša⁷:*
yānem⁴, *raocajhem¹¹ vispō¹²-χ^Vāθrem¹³.*
vahištēm⁸ ahūm⁹ ašaonəm¹⁰, *Haoma¹⁸, jaiðyemi¹⁹, dūraoša²⁰:*
imem¹⁴ θwām¹⁵ bitīm¹⁶ yānem¹⁷, *Haoma²⁸, jaiðyemi²⁹, dūraoša³⁰:*
drvatātem²¹ aiñjhāse²²-tanvō²³.
imem²⁴ θwām²⁵ θritīm²⁶ yānem²⁷,
dareγyō³¹-jítīm³² uštānahe³³.
- 20.** *imem¹ θwām² tūrīm³ yā-* *Haoma⁵, jaiðyemi⁶, dūraoša⁷:*
nem⁴, *fraxtāne¹² zemā¹³ paiti¹⁴,*
+ yaθa⁸ aēšō⁹ (amavā¹⁰) θrāfēθō¹¹ *Haoma²⁸, jalðyemi²⁴, dūraoša²⁵:*
tbaešō¹⁵-taurvā¹⁶ drujēm¹⁷-vanō¹⁸. *fraxtāne³⁰ zema³¹ paiti³²*
imem¹⁹ θwām²⁰ puχdēm²¹ yānem²²,
+ yaθa²⁶ vereθrajā²⁷ vanat²⁸.
pešanō²⁹
tbaešō³³-taurvā³⁴ drujēm³⁵-vanō³⁶.
- 21.** *imem¹ θwām² χstūm³ yānem⁴,* *Haoma⁵, jaiðyemi⁶, dūraoša⁷:*
paurva⁸ tāyūm⁹, paurva¹⁰ gaðēm¹¹, *paurva¹² vehrke¹³ būiðyōimai-*
mā¹⁵-ciš¹⁶ paurvō¹⁷ būiðyaēta¹⁸ nō¹⁹ *de¹⁴:*
 vispe²⁰ paurva²¹ būiðyōimai-
 de²².
- 22.** + *Haomō¹ aēibiš² yōi³ aurvan-* *Haoma⁵, jaiðyemi⁶, dūraoša⁷:*
tō⁴ *hita⁵ taχsēnti⁶ arenāum⁷,*
zāvare⁸ aojās⁹-ca¹⁰ baχsaiti¹¹. *daðāiti¹⁴ χsaētō¹⁵-puθrim¹⁶,*
Haomō¹² āzizanāitibiš¹³ *naskō²⁴-frasānjhō²⁵ āñhente²⁶,*
uta¹⁷ ašava¹⁸-frazaintim¹⁹.
Haomō²⁰ taē-cit²¹ yōi²² katayō²³
spānō²⁷ mastīm²⁸-ca²⁹ baχsaiti³⁰.

18. (And I ask) for¹ (all) this² so that³ I may overcome⁴ the enmity⁷ of all⁵ (my) enemies⁶,—(both) of Daēvas⁸ and¹⁰ of mortals⁹, of wizards¹¹ and¹³ of witches¹², of tyrants¹⁴ wilfully-blind¹⁵ and¹⁷ wilfully-deaf¹⁶, and¹⁹ of two-legged²⁰ serpents¹⁸, and²² of two-legged²³ distorters-of-the-Truth²¹, and²⁵ of four²⁶-legged²⁷ wolves^{24*}, also²⁹ (that I may overcome) the armies²⁸ (of all such foes) roaring³² (and) rushing-onwards³³ in-a-wide³⁰-battle-array³¹.

19. This¹ (is) the first³ gift⁴, O Haoma⁵ of-far-spreading-radiance⁷, (that) I request⁶ (of) thee²: the best⁸ world⁹ for the righteous¹⁰, bright¹¹ (and) all¹²-glorious¹³. This¹⁴ (is) the second¹⁶ gift¹⁷, O Haoma¹⁸ of-far-spreading-radiance²⁰, (that) I request¹⁹ (of) thee¹⁵: health²¹ for this²² body²³ (of mine). This²⁴ (is) the third²⁶ gift²⁷, O Haoma²⁸ of-far-spreading-radiance³⁰, that I request²⁹ (of) thee²⁵: long³¹-continuance³² of (my) vital-force³³.

20. This¹ (is) the fourth³ gift⁴, O Haoma⁵ of-far-spreading-radiance⁷, (that) I request⁶ (of) thee²: that⁸ I, happy⁹ (and) powerful¹⁰, my-task-accomplished¹¹, may progress¹² through¹⁴ the world¹³ overcoming¹⁶-opposition¹⁵, conquering¹⁸-the-unbeliever¹⁷. This¹⁹ (is) the fifth²¹ gift²², O Haoma²³ of-far-spreading-radiance²⁶, (that) I request²⁴ (of) thee²⁰: that²⁶ I, victorious²⁷ (and) battle²⁹-winning²⁸, may progress³⁰ through³² the world³¹ overcoming³⁴-opposition³³, conquering³⁶-the-unbeliever³⁵.

21. This¹ (is) the sixth³ gift,⁴ O Haoma⁵ of-far-spreading-radiance⁷, (that) I request⁶ (of) thee²: may we become aware¹⁴ beforehand⁸ (of) the robber⁹, beforehand¹⁰ (of) the murderer¹¹, (and) beforehand¹² (of) the wolf¹⁸. Let not¹⁵ any¹⁶ (of our foes) became aware¹⁸ beforehand¹⁷ (of) us¹⁹, (but) may we become aware²² beforehand²¹ (of) all²⁰.

22. Haoma¹ granteth¹¹ strength³ and¹⁰ courage⁹ unto those² who³ urge⁶ well-trained⁵ steeds⁴ to victory⁷. Haoma¹² bestoweth¹⁴ on women (who are) bearing¹³ the-birth-of-a-brilliant¹⁵-son¹⁶ (and) a righteous¹⁸ progeny¹⁹ as well¹⁷. Haoma²⁰ granteth³⁰ wisdom²⁷ and²⁹ fervour²⁸ unto all-those²¹ householders²³ who²² are occupied²⁶ in teaching²⁵ the scriptures²⁴.

* By wolves are meant all wild animals harmful to mankind.

23. Haomō¹ tēs-cit² yō³ kaininō⁴ ājhaire⁵ dareyem⁶ a_yrvō⁷
hai⁸im⁹ rādem¹⁰-ca¹¹ baxšaitili¹², mošu¹³ jaiyamnō¹³ hu_xratush¹⁴.
24. + Haomō¹ tem-cit², yim³ Kere-sānim⁴, apa⁵-xšaθrem⁶ nišādayat⁷,
yō⁸ raosta⁹ xšaθrō¹⁰-kāmyall,
“apām¹¹ āθrava¹² aiwištīsh¹³ yō¹² davatal¹³: “nōit¹⁴ mē¹⁵
“hō²² vispe²³ vēreidinām²⁴ vanāt²⁵, vēreidyē¹⁹ daijhava²⁰ carat²¹;
nī²⁶ vispe²⁷ vēreidinām²⁸ janāt²⁹.”
25. ušta¹-tē², yō³ x^vā⁴ aojanha⁵ vasō-xšaθro⁶ ahi⁷, Haoma⁸:
ušta⁹-tē¹⁰, apivatahell¹¹ pourvacām¹² erežu_xdanām¹³;
ušta¹⁴-tē¹⁵, nōit¹⁶ pairi¹⁷-frāsa¹⁸ erežu_xdēm¹⁹ peresahe²⁰ vācim²¹.
26. § frā¹-tē² Mazdā³ barat⁴ paurvanim⁵ aiwyājhanem⁶
stehr-paēsanjhem⁷, Mainyu⁸* varjuhīm¹⁰ daēnām¹¹ Māzdayasnīm¹².
tāstem⁹, baršnuš¹⁷ paiti¹⁸ gairinām¹⁹
āat¹⁸ aijhe¹⁴ ahī¹⁵ aiwyāstō¹⁶ + gravas²³-ca²⁴ māθrahe²⁵.
drājanhe²⁰ aiwiðāiti²¹-ca²²
27. Haoma¹, | nmānd²-paite³, vīs⁴-paite⁵, | zantu⁶-paite⁷, daijhū⁸-
paite⁹, | spanaŋha¹⁰ vaēdyā¹¹-paite¹²! amāi¹³-ca¹⁴ ḥwāl¹⁵ vēreθraynāi-ca¹⁷ māvōya¹⁸ upa-mruyē¹⁹ tanuyē²⁰
θrimāi²¹-ca²² ya²³ pouru²⁴-bao-xšnahe²⁵.
28. vīl¹-nō² tbišvatām³ tbaešēbīš⁴, vī⁵ manō⁶ bara⁷ gramentām⁸,
+ yō⁹ ciš¹⁰-ca¹¹ ahmi¹² nmāne¹³, yō¹⁴ aijhe¹⁵ vīs¹⁶, yō¹⁷ ahmi¹⁸ zantvō¹⁹, yō²⁰ aijhe²¹ daijhvo²²,
aēnaŋhā²³ asti²⁴ mašyō²⁵, geurvaya²⁶-hē²⁷ pāðave²⁸ zāvare²⁹
pairi³⁰-šē³¹ uši³² verenūidi²⁸ skendem³⁴ šē³⁵ manō³⁶ kerenū-iði³⁷.
29. mā¹ zbaraθaēbya² fratuyā³, mā⁴ gavaēbya⁵ aiwi-tütuyā⁶;
mā⁷ zām⁸ vaēnōit⁹ ašibya¹⁰, māl¹¹ gām¹² vaēnōit¹³ ašibya¹⁴,
yō¹⁵ aēnaŋhaiti¹⁶ nō¹⁷ manō¹⁸, yō¹⁹ aēnaŋhaiti²⁰ nō²¹ kehrpein²².

* Geld, has ²y₄c.

23. Haoma¹ doth grant¹¹ unto all-those² who³ have remained⁴ virgins⁵ for-a-long-time⁶ without-husbands⁷, faithful⁸ and¹⁰ loving⁹ (bridegrooms), as-soon-as¹² the Wise-One¹⁴ is-entreated¹⁸.

24. Him-indeed², who³ (was) Keresāni⁴, did Haoma¹ cast down⁷ from⁶, (his)-power⁶, (him) who³ was-swelled-up⁹ in (his) pride¹¹ of sovereignty¹⁰, (and) who¹² (had) bragged¹³ “Never¹⁴ henceforth¹⁶ in my¹⁵ land²⁰ shall (any) priest¹⁷ go-about²¹ for spreading¹⁹ religious-teachings¹⁸; (otherwise) he²² might overcome²⁵ the whole²³ of (my) grandeur²⁴, (he) might strike²⁹ down²⁶ the whole²⁷ of (my) greatness²⁸.”

25. Hail¹ to thee²! O Haoma³, who³ through (thine) own⁴ power⁵ art⁷ thine-own-master⁶. Hail⁹ to thee¹⁰! who dost understand¹¹ the truthful-word¹³ full-spoken¹². Hail¹⁴ to thee¹⁵! never¹⁶ dost thou question²⁰ the word²¹ true-uttered¹⁹ by cross¹⁷-questioning¹⁸.

26. Forth¹ for thee² did the Almighty³ bring⁴ the first⁵ (sacred)-girdle⁶, star-begemmed⁷, woven⁹-by-the-(two)-Spirits⁸—(the girdle which is) the excellent¹⁰ religion¹¹ (of) Mazda-worship¹². Since-then¹³ invested¹⁶ with this¹⁴ (girdle) thou hast been¹⁵ (dwelling) upon¹⁸ the mountain¹⁹ heights¹⁷, through-all-ages²⁰ (entrusted with *) the words²¹ and²² meanings²⁸ as well²⁴ of the Scriptures²⁶.

27. O Haoma¹! Lord³-of-the-house², Lord⁵-of-the-village⁴, Lord⁷-of-the-province⁶, Lord⁹-of-the-land⁸, (and) through thy holiness¹⁰ Lord¹²-of-(all)-Wisdom¹¹! Thee¹⁵ I invoke¹⁹ for courage¹⁸ and¹⁴ for victory¹⁶ as-well¹⁷ for my¹⁸ body²⁰, and²² for strength²¹ that²³ bringeth-salvation²⁵-to-many²⁴.

28. Away¹ from the hatred⁴ of the enemies³, (and) away⁵ from (that) of the wicked⁸ do thou remove⁷ our² mind⁶: and¹¹ whosoever¹⁰ the mortal²⁵, who⁹ in this¹² house¹³, who¹⁴ in this¹⁶ village¹⁶, who¹⁷ in this¹⁸ province¹⁹, (or) who²⁰ in this²¹ land²², is²⁴ full-of-evil²³, from (both) his²⁷ nether-limbs²⁸ (do thou) take-away²⁶ strength²⁹, turn³³ his³¹ intellect³² upside-down³⁰, (and) reduce³⁷ to-disorder³⁴ his³⁵ mind³⁶.

29. Give⁸ not¹ strength⁸ to (his two) crooked-shanks², nor⁴ power-grant⁶ to (his two) paws⁵: let him not⁷ view⁹ (this) earth⁸ with (his) eyeballs¹⁰, let him not¹¹ behold¹⁸ the creation¹² with (his) eyeballs¹⁴, who¹⁵ works-harm¹⁶ (to) our¹⁷ mind¹⁸, who¹⁹ does-injury²⁰ (to) our²¹ body²².

* The words in the brackets are a translation of aiwyāsto ¹⁶ which bears a double sense. See notes.

30. paítīl ašōiš² zairitahe³,
kehrpem⁷ nāšemnāi⁸ ašaone⁹,
§ + paitil¹⁴ gaðahe¹⁵ vīvarezdavatō¹⁶
kehrpem¹⁹ nāšemnāi²⁰ ašaone²¹,
- simahe⁴ višō⁵-vaēpahe⁶,
Haoma¹⁰ zāire¹¹, vadare¹² jaiði¹³;
+ χrvišyatō¹⁷ zazarāno¹⁸,
Haoma²² zāire²³, vadare²⁴ jaiði²⁵;
31. § paitil mašyehe² drvatō³,
kehrpem⁷ nāšemnāi⁸ ašaone⁹,
§ + paitil¹⁴ ašemao-yahe¹⁵, anašao-
nō¹⁶,
mās²¹ vaca²² daθānahe²³,
kehrpem²⁷ nāšemnāi²⁸ ašaone²⁹,
- + sāstarš⁴, aiwí-vōiždayantahe⁵
kamereðem⁶,
Haoma¹⁰ zāire¹¹, vadare¹² jaiði¹³;
+ ahūm¹⁷-merençcō¹⁸, aiýha¹⁹
daēnayā²⁰
nōit²⁴ šyaoθnāi²⁵ apayañtahe²⁶,
Haoma³⁰ zāire³¹, vadare³² jaiði³³.
32. § paitil jahikayāi² yātumai-
tyāi³
- yeýhe⁶ frafravaiti⁷ manō⁸
kehrpem¹³ nāšemnāi¹⁴ ašaone¹⁵,
+ (yat²⁰ hē²¹) kehrpem²² nāšemnāi²³
ašaone²⁴,
- maoðanō-kairyāi⁴ upaštā-bai-
ryāi⁵,
yaθa⁹ awrem¹⁰ vātōll-šütēm¹²,
Haoma¹⁶ zāire¹⁷, vadare¹⁸ jaiði¹⁹;
Haoma²⁵ zāire²⁶, vadare²⁷ jaiði²⁸.

30. Against¹ the serpent², green³, dreadful⁴ (and) poison⁵-breathing⁶, smite⁷, O golden¹¹ Haoma¹⁰, (thy) weapon¹² for protecting⁸ the body⁷ of the righteous⁹. Against¹⁴ the murderer¹⁵, acting-contrary¹⁶ (to the Law), blood-thirsty¹⁷ (and) fuming¹⁸, smite²⁵, O golden²¹ Haoma²², (thy) weapon²⁴ for protecting²⁰ the body¹⁹ of the righteous²¹.

31. Against¹ the unbelieving³ mortal,² the oppressor⁴ (proudly) raising-up⁵ (his) wicked-head⁶, smite¹³, O golden¹¹ Haoma¹⁰, (thy) weapon¹² for protecting⁸ the body⁷ of the righteous⁹. Against¹⁴ the unrighteous¹⁶ distorter-of-Truth¹⁵, the soul¹⁷-destroyer¹⁸, (who though) bearing²³-in-mind²¹ the commandment²² of this¹⁹ (true) religion²⁰ (still) never²⁴ applies²⁶* (it) through (his) actions²⁶, (against him) smite³³, O golden³¹ Haoma³⁰, (thy) weapon³² for protecting²⁸ the body²⁷ of the righteous²⁹.

32. Against¹ the wicked-woman², full-of-wiles³, voluptuous⁴ (and) lust-ful⁵, whose⁶ mind⁸ tosses-about⁷ like⁹ a wind¹¹-driven¹² cloud¹⁰, smite¹⁹, O golden¹⁷ Haoma¹⁶, (thy) weapon¹⁸ for protecting¹⁴ the body¹³ of the righteous¹⁵; indeed²⁰ (against) her²¹ do thou smite²⁸, O golden²⁶ Haoma²⁵, (thy) weapon²⁷ for protecting²³ the body²²-of the righteous²⁴.

* Lit. "not applying."

NOTES.

- (1) Kanga: Khordeh Avestā bā Māeni (5th ed.), pp. 333 ff.
- (2) Reichelt: Avestisches Elementarbuch, pp. 388 ff.
- (3) " Avesta Reader, pp. 1-3 and 94-100.
- (4) Bartholomae: Handbuch der altiranischen Dialekte, pp. 177 ff.
- (5) Mills, S.B.E., vol. xxxi, pp. 230 ff.

Haoma.—The word is the same as the Skt. सौम and essentially expresses the same idea as in the Veda. But there can be traced in the Av. a twofold conception of the name. In the first place it is the name of a Being or a Divinity occupying a definite place in the Av. Pantheon, and in the second place it is the name of a Plant used in the sacrificial ritual. In our present selection (Yas. IX) the first conception is predominant. The second conception, however, predominates in Yas. X.* There are other places too in Av. where Haoma is mentioned, notably in Yas. LVII (19-20)† where the former conception is predominant. In one or two other places there is the mention of perhaps another Haoma. Thus in Yas. XI. 7,‡ there is a warrior of that name mentioned, who worshipped *Dravāspa* || and *Aši* and through the help thus secured made captive *Fragrasyāna* (فراگرasyاپ—*Afrāsiyāb* of Shah.), the arch-enemy of *Kava-Husrava* (کیخشیر، *Kai-Khushrū* of Shah.). This Haoma is also mentioned in Shah., but it is probable that he is identical with the Haoma of our present piece. There is a fourth Haoma mentioned in the Av. in Yt. XIII. 116 but beyond his mere name as a holy man there is no further detail given.¶

The Divinity Haoma is mentioned in close connection with Haoma the plant. In fact it would not be too far wrong to say that he was responsible for introducing the Haoma cult among the Aryans, and it is very likely that the plant used at the sacrificial ritual derived its name from him. He is specially distinguished by his epithets *dūraoṣa* (of far spreading radiance) and is also called *frāṣmi* (the Renovator). In another place he is called *x̄aθrya* (चत्रिय) — the King; which reminds one of the Ved. सोमो राजा. It is notable also that though the majority of the epithets used for Haoma the Divine Being are such as can be only applied to the Plant by a stretch of imagination,** still there are two at least used in Yas. IX. 16 (*zairigaonō* and *nāmyāus*) and one in Yas. LVII. 19 (*zairi-dōiθrō*) which can only apply to the Plant. But it may be noticed by referring to the text that in the first case both the words could be left out without any injury to the whole, and in the second case the epithet is distinctly disturbing the metre and is palpably a later insertion. In course of time we do find that the plant is coming more and more to the front and the person who introduced it is getting forgotten. It were well if the upholders of the "Personification-theory" would bear this fact constantly in mind.

* Sel. XIX, Part II. It may be here noted that the Haoma Yašt as used in Z. ritual is made up of both the Yaanas IX and X. † Sel. II, below. ‡ Sel. XX, Part II.

|| See Yt. IX. 18. (Sel. XXII, Part II).

** For a fuller discussion of this point see Introduction.

¶ Modi, Dict.

1. *hāvanīm*—2/1 adj. Note the *-i* when in Skt. we get *-i*. This is the rule in Av. for the 2/1 of nouns in *-i* and *-u*. “Morning” lit., “the time of the Haoma Sacrifice,” शवानि॒. From \sqrt{hu} —॑. The day among the Zoroastrians is divided into five periods or *gāhs* (in Av. *asnya*—॒) each having a special prayer appropriate to it, and each being associated with certain Powers. These are, beginning with midnight:

(i) *uṣahina*— $\sqrt{uṣ}$, to shine (cf. उष्ण) —from midnight till dawn; associated with *Bərəjya* (Increaser of corn) and *Nmānya* (Lord of the house).

(ii) *hāvani*— \sqrt{hu} —॑—from dawn to midday—associated with *Sāvayhi* (Increaser of Prosperity) and *Visya* (Lord of the village).

(iii) *rapiθwana*—from *ayarə*, day and *pīwə* middle, (cf. Eng. *pith*)—from midday to 3 P.M. In the last five months of the Z. year this period too is called *hāvani*, sometimes also “the second *hāvani*.” This is associated with *Frādat-f̄su* (Increaser of cattle) and *Zantuma* (Lord of the province).

(iv) *uzayeirina*—origin doubtful—from 3 P.M. to sunset; associated with *Frādat-vira* (Increaser of mankind) and *Daxyuma* (Lord of the country).

(v) *aiwiserūθrəma*—*aiwi* (ऐभि) and $\sqrt{srū}$, (श्रु)—from sunset to midnight; associated with *Frādat-huṣyāti* (Increaser of all good creation) and *Zaraθuštrotəma* (lit., the holiest *Zaraθuštra*, i.e. the Supreme Head of Religion).

ā—॒ at, upon, during.

ratūm—2/1 m. Note *-ū*. Time, ॒तु. There is another word *ratu* which means a leader (almost always in the spiritual sense). Kan. thinks that both these have come from \sqrt{ar} , अ, to go. (Dict. pp. 439f.).

Haomō—1/1 m. सोमः. The visarga if preceded by *a* is represented in Av. combined with the preceding *a* as *o*. The name is used partly for the *Haoma* plant and sometimes for the *Yazata* (or देवता) presiding over the *Haoma* sacrifice. See Introductory note.

upāit—3/1 impf. \sqrt{i} (॑) with *upa*, (उप) —came up to, उपेत्.

Zaraθuštrəm—2/1 m. The name of the Prophet of Irān has been variously explained by Western scholars from *zaraθa* (\sqrt{zar} —॑) old and *uštra*, (उष्ट्र) camel or from *zaraθa* (उरित) tawny and *uštra*, i.e. either “the keeper of old camels” or “the keeper of tawny camels.” Parsi writers rather would like to have the word mean “he who has the golden radiance” * (*zaraθa*—उरित—golden and *uštra*— $\sqrt{uṣ}$ to shine—radiance). For details of his life, etc., see the various books on the subject notably Jackson’s *Zoroaster*.† His date seems to have been now fixed at much earlier than 660 B.C. which used to

* Lassen and Windischmann translate the name “golden-star.”

† The origin of the name is fully discussed in an Appendix in that book, pp. 147 ff.

be given in older works, though Jack. seems to favour the older view. See Introduction.

Atrəm. (v.l. *Ātarəm*, *Āθrəm*) 2/1 m.—Fire. Probably the word is connected with अथर्व. The Pers. آتش (ātish), fire, is from 1/1 *Ātarš*. The Ved. अतारम् (later अतारून) is also probably connected.

pairi-yaoždaθəntəm—2/1 pres. pt. par. of *yaoždā* to purify (lit. prepare for worship) with *pairi* (परि). The *yaoždā* itself is a comp. verb made up of √*yaz* (अज्) and √*dā* (धा). The root *dā* is often thus compounded with nouns or with other roots, e.g. *χruždā* (क्रुध् + धा) to harden, *ni-χvabda* (नि + अव् + धा) to lull to sleep, *pazdā* (पद् + धा) to stamp on the ground, *māzda* (माज् + धा) to pay heed to, etc. In Skt. there is only one such example of a word with धा quotable—अव्दा, though other comp. verbs are not uncommon. See Whit. §§ 1090 ff. The *dā* may have a caus. value. (Jack. A.G. § 692).

gāθās-ca—2/3 f. गाथास्. The enclitic particle *ca* is always joined on to the previous word and where the visarga (I-E. -s) is at the end of the previous word the Sandhi shows the -s; e.g. *Haomō* (होमः) but *Haomas-ca* (होमस्), *gaθā*—गाथा; but *gāθās-ca*—गाथास्. The *gāθās* are the oldest portions of the Av. scriptures. They are metrical and are supposed to have been the words of Z. himself. See Introduction and also the introductory notes to the Gāthic selections.

srāvayantəm—2/1 pres. pt. caus. par.—√*sru* (श्रु)—आवश्यनम् lit. to cause to hear, i.e. to recite. This caus. form, *srāvaya*, is regularly used in this sense throughout the Av. In P. Guj. we have retained the same word सारवं e.g. आशीर्वाद सारवा (to chant the (marriage-) blessings).

ā-dim (v.l. °*dəm*)—आ-तम्—*dim* is an obsolete form for 2/1 of the pron. 3 per. (*təm*). There are several other forms (also enclitic like *dim*) used for the 2/1 of the 3 per. pron. They are *him*, *im*. In O. Pers. *sim* is also found. In some Prak. dialects the form सौम् or मौम् is found.

pərəsat—3/1 Impf. augment omitted. The augment is more often omitted in Av. than not. अप्तव्य. √*pərəs*, Pers. پرسیدن (pursidān) to ask.

kδ—कः—who.

nare—8/1—के वर. The word is used more in the sense of the Skt. वैर.

ahi—2/1 Pres. अहि—(thou) art. √*ah*—अह to be.

yim—2/1 m.—whom. The form must have been originally ×*yəm* (यम्) but generally in the neighbourhood of the palatal sounds *y*, *c*, *j* and *ž* the -em changes to -im e.g. *vācim* (वाचम्), *bajina* (भाजन), *drujim* (द्रुजम्), but *drujem* also is found.

azəm—अजम्—I.

vispahe—8/1 m.—of all, of the whole—विश्वम्.

aȳeūś—6/1 m. of *ayhu*, life, creation. There is a variant form of the word *ayhu* also found frequently, namely *ahu* (अहु). The *y* inserted before the *h* is governed by rather complex rules, and in the declension we find both the variants *ahu* and *ayhu* used side by side. So also *vohu* and *vayhu* (वयु). But *Ahura* (अहुर) has only one form.*

astratō—6/1 m. of *astvat* (अस्तिवत्) lit. “possessing bones,” i.e. the corporeal or material world; always used as opposed to spiritual and referring to things on the physical plane.

sraeśtam—2/1 adj. sup.—best, noblest—स्रष्टम् The र and ष्ट of Skt. are regularly represented in Av. by the diphthongs *aē* and *aō*. Cf. the modern London dialect of English which pronounces “*laidi*” for “lady” and “*raud*” for “road”.

dādarəsa (v.l. *dādarəsəm*)—1/1 pft. √*darəs* (दर॑) to see—रद्दम्. In Av. as also in Ved. the perfect does not necessarily have a past significance. The idea is more that of being परोक्ष, i.e. happening in the presence of the speaker. Note also the long vowel *dā*°.

χvahē—6/1 of *χva*—one's own—स्वस्य The स्व of Skt. is represented by *h* in Av. and the स्व by *hva* (G.A.) which becomes *χva* (Y.A.). The *h* in the *hva* is a strong spirant which makes the transition to *χva* easier.† Pers. अहु (khud) self has the ख्व (khva) which is Av. *χva* (cf. स्वसः).

gayehe—6/1 of *gaya*, life √*gi* to live. Cf. जीव, βίος.

χvanvatō—6/1 pres. pt. √*χvan*—shining. The gen. here is used almost adjectively: according to strict syntax we should get *χvanvatam*. The genitive case is used in Av., as also in Veda, very freely in place of other cases.‡ Here *χvahē gayehe* should be in the ins. but both are in the genitive and the *χvanvatō* in the genitive is due to case attraction.

aməśahē—6/1 of *aməśa*, immortal, undying—अमरस्य; adj. to *gayehe*. The equation Skt. *rt* = Av. *ś* was first given by Bartholomae, e.g. अत् (× अत्त) —*aśa*, मर्त्:—*maśyō*. (Here the झ for *ś* is due to the *y*).

2. *āat*—Thereupon—आत् (अत्).

mē—4/1—to me—मे (मन्दस्). The -ē final is a sign of the older dialect where all final vowels are long. In Y.A. all final vowels except o are shortened. Thus we get in Y.A. the form *me*. The dialect of this piece is about midway between G.A. and Y.A.

aēm—1/1—This. Anticipates *Haomō* in the next *pāda*. (Reich. § 569).

paityaoxta (v.l. *paiti-aoxta*)—3/1 aor. atm. √*vac* with *paiti* प्रति)—replied. In Skt. it would be par. प्रत्यवोचत् The atm. form shows, as might be expected, the weak grade with *samprasāranya*, cf. उष्ण.

aśava—1/1—Righteous, lit., “possessing *asha*”—असाधा. Note the short final -a.

* Jack. A.G., §§ 108-129.

† Jack. A.G., § 130.

‡ सम्बन्धसामान्ये वही.

dūraoṣō—1/1. The word is a comp. and various meanings are suggested of its second component *aoṣa*. The first part is *dūra* (दूर) far, wide-spread-ing. *aoṣa* may mean (1) radiance √*uṣ* to shine, or (2) sickness—√*uṣ* to be faint, to be weak, or (3) death—also from √*uṣ* to be weak, to faint. Thus the meanings of the compound would be, respectively, (1) “of-far-spread-ing-radiance” (Barth.)* or (2) “warding off sickness” (Kan.); or (3) “warding off death” (Wolff). All these make good sense and any of them may be the correct one.

ahmi—1/1 pres. √*ah*—एहि—(I) am.

ā . . . yāsayuha—2/1 imp. atm. √*yās* (to desire), with *ā*—desire ar-dently, आया॒च्छ. The Skt. आ॒च् to beg is cognate, and probably ए॒ (ए॑च्) to wish is also connected. Note the equation (a)*yuhā* = (ए॑) स.

mām—2/1—me—माम्.

Spitama—8/1—A patronymic name of Z. from his ancestor of that name. The geneology is given thus in Bun. and other works:—

Zaraṇuṣṭra—*Pouriṣaspa*—*Paetiraspa*—*Aurvati-aspa*—*Haecat-aspa*—*Ca-*
ṣṇuṣṭi—*Paetiraspati*—*Hardarṣna*—*Haridari*—*Spitama*. The name of *Spita-ma* was used as a family name by his descendants; hence Z. is often called *Spentamāna*. The meaning of the name seems to be “the holiest, the noblest” from √*spi* (षि) to be white, to be pure (Kan.), hence it may be translated by the Skt. × शितम् (= षेततम्).‡

frā . . . hunvayuha—2/1 imp. atm. √*hu* (हु) with *frā* (फ्र) — प्रहुव्युष
Press out.

χ^v*arstiē*—4/1 of °*rati*—for drinking. A verbal infinitive. The meaning is the same as the Skt. पीतवि. √χ^v*ar* (*hvar*) to eat. Cf. Pers. گورخان (khur-dan) to eat.

aoi . . . stūdi (v.l. *avi*, *aui*, *ave*)—2/1 Imp. par. √*stū* (स्तु) with *aoi* (एहि)—praise अभिष्ठि (Ved., later °षि). *aoi* is spelt elsewhere as *awi*, *aiwi*, *aibi*, etc. The ending -*di* is I-E. and is found in Veda—Grk. -θι—later Skt. षि. The -षि survives in the later षष्ठि.

staomaine—7/1 of °*man*—in (a) hymn of praise (Kan.). स्तोमनि. Reich. takes it as a dat. inf. and trans. the sentence; “praise me that I may be praised.”

yāta—just as—एता—Note the final -*a*.

aparacīt—1/3—others—एपरेषित्. The enclitic -*cīt* is added more often in Av. than in Skt. and to a greater variety of stems, cf. *az̄em-cīt*, *taē-cīt* (below 22), etc.

Saṣyāyntō—1/3 fut. pt. par. √*śu* to work, to do good, to worship,—

* Hb. air. D., but in Wb. he supports the third interpretation.

† Note the element -*asp* in these names, implying that it was a family of warriors.

‡ *Spāna* and *Spenta* are cognate. See below 22.

४ (?)—Saoṣyant is the name given to an order of Beings who appear in the world from time to time to fight the evil and to re-establish the law of *Aśa* (Righteousness) in the world. The sense is not restricted to the future alone but may refer to the past as well. Hence the word may be used, as here, in the general sense of "those who work for the good of humanity," i.e. Prophets and Teachers of the Law. In a stricter sense, especially when used in the singular, the name denotes a special Teacher who is to appear in the future and re-inaugurate the golden age, somewhat like the *Kalki-avatāra* of the Hindus. This *Saoṣyant* is said to be the seed of Z. who is to be born in the future.*

stavān—3/3 subj. par. स्तवान्—used in a general sense in a relative clause—did praise. Reich. takes the word in the sense of the future taking *Saoṣyantō* literally in the future sense translating *stavān* as "shall praise thee."

3. **nəmō**—Salutation—नमः

Haomāi—4/1—to Haoma—घोमाय

kase—1/1—a variant of *kō*, who. The word occurs also as *kas*, or *kaś* when used in a compound or with enclitics, e.g. *kasnā*, *kaste*, etc. The *kase* θwām seems to be a similar use though θwām is not enclitic. The -ə inserted is merely to ease the pronunciation.

paoiryō—1/1—first, almost used adverbially. पूर्वः

mašyō—1/1—mortal—मर्यः

astvaiθyāi—4/1 f.—material—अस्थिवत्तै

hunūta—3/1 impf. atm., augment dropped. Worshipped, lit. pressed out. Note the atm. In the Av. the atm. is used far more frequently in its original sense than in Skt., the sense namely, of the subject of the verb, profiting by the action (cf. the "middle voice" in Grk.). Another point to note is the long *-nū* where the Skt. would show the short vowel—एच्चनुत. This is due to the strong stress accent in Av. which developed in place of the original pitch accent of the I-E. Ursprache, which latter has been preserved almost intact in the Vedas. The Av. even in the earliest period tended to have the stress-accent shifted to one fixed syllable, viz. the penult, hence the long *-nū* in the present case.

gaēθyāi—4/1 of θi f.—for (the sake of) the world. √gi (cf. *gayehē* above). Pers. پی (gītī) world.

kā—1/1 f.—what? का.

ahmāi—4/1—to him—कहै.

ašiš—1/1 f.—blessing—आशी: Note the quantity of the vowels which very often do not quite correspond between Av. and Skt.

* Modi. Dict., under *Zaraθuštra*, also *Saoṣyant*.

erendvi—3/1 pass. aor. *✓ar*—to give, to grant—was granted. The Skt. word एवं is connected with this. This is a special form of the aor. See Whit. §§ 842 ff., Reich. § 232.

cit—1/1 n. a variant (palatalised *) of *ka*—What? The m. form is *cis* which is found in the Veda in the phrases माकिः and अकिः: The *cit* shows the final -*t* after analogy of *yat*, *tat*, etc. Cf. Lat. *quid*. Skt. shows the कित् only as the indefinite enclitic particle in कर्मित्, etc.

jasat—3/1 aor. augmentless. *✓jas*—to come—came, accrued. The root is connected with the Skt. जस्.

āyaptam—2/1 n.—profit. *✓ap* (आप्) to obtain with *ā*—आप्तम्. The -*y-* is euphonic to avoid the hiatus.

4. *Vivayha*—1/1 of *Vivayhva*—विवस्त्—Father of *Yima* (यम) and grandson of *Hoshang*, who was the grandson of *Gaya-Maretan* the first human being. In the Veda also यम is called वैवस्त्. The name is also written *Vivayhana* or *Vivayhuṣa*.

hā—1/1 f.—this, सा.

tat—1/1 n.t—this, तत्.

yat—conj., exactly as in Skt.—namely, that.

he (v.l. *hi*)—6/1 of the dem. pron. enc.—his, अस्य. There is a variant शे also found in Av. Cf. Prāk. से. See below 28.

puθrō—1/1—Son, पुत्रः

us-zayata—3/1 impf. atm. *✓zan* (जन्) to be born, with *ut*, augmentless—was born—जन्मायत.

yō—1/1 rel. pron.—who. यः

Yimō—1/1—यमः. The names in Av. and Veda are identical in every respect. Literally it means a twin, probably because there is mention of his twin sister *Yami*, though in the Z. literature she is not mentioned till much later. This is evidently an old Aryan legend of the first progenitors of mankind. *Yama's* rule was the golden age of the world (cf. Ven. II, Sel. X below). But he was also the first human being who died and after his death he became the ruler of the dead. Cf. RV. X. 14.

χšaētō—1/1—Ruler. *✓χši* (शि) to rule. *Yima* always has the title ख्षेष्टा added to his name and this full name *Yimō-Xšaētō* (*Yima the King*) has given the Persian name جمشید (*Jamshid*) found in Shah. The O. Pers. form of *χšaētō* is *χšāyaθiya* found constantly in the Cuneiform Inscriptions, where also it means King or Ruler.

hwāθwō—1/1 adj.—Magnificent—*hu* (हु) and *vāθwa* prosperity (from *✓van* to win, to conquer, to protect, to prosper). The word may mean “possessing great prosperity or magnificence” or “possessing large flocks”

* Owing to the palatal vowel *i*, by the law of Collitz.

or “having a large retinue” (Kan.). It may also mean “the good protector” (हुरचक).

$\chi^v\text{arənayuhastemō}$ —1/1 sup. of $\chi^v\text{arənayhvany}$ —most illustrious, most resplendent. Lit., most possessed of $\chi^v\text{arənayh}$ ($\sqrt{\chi^v\text{ar}}$ —to shine). This $\chi^v\text{arənayh}$ has almost exactly the same sense as the वैज्ञान् of Skt. literature. The words सूर्य, सूर्य, सूर्य, Lat. *sol*, Grk. ἥλιος, Pers. گهره (khoreh),* are cognate.

$zātanām$ —6/3 of p. pt. of \sqrt{zan} (जन्) to be born—Of those born, i.e. of created things—जातानाम्.

hvarə-darəsō—1/1—Comp. of *hvarə* the sun and *darəsa* appearance—having the appearance of the sun. Note the retention of *hv* in this word.

maśyānām—6/3 of *maśya*—Of mortals, among mortals—मर्त्यानाम्.

yat̄—1/1 n. rel. pron.—This refers to *Yima*. In Av. the neu. rel. pro.† is often used for all genders and numbers as a sort of general relative. (Kan. A.G. § 604).

kərənaot̄—3/1 impf. augmentless of \sqrt{kar} to do—made. In the Av. as in Veda the \sqrt{kar} (कर्) is used in the जृ- class. (३) कृषोत्.

aijhe (v.l. *ajhe*, *ayhe*)—6/1 of dem. pro. m.—his (own)—पता. The regular G.A. form is *ahyā* and in Y.A. *aye* for the m. The form *aijhe* is formed after the analogy of the fem. *aijha* (पत्ना:) where owing to the epenthetic *i*, the *y* change to *j*. The two nasals *y* and *j* are hard to distinguish in pronunciation and in actual practice are not sounded differently. The *y* is the guttural nasal = Skt. य and the *j* has a slightly palatalised value and occurs with an *i* or *e*, i.e. with palatal vowels. Sometimes however mss. show wrongly the *j* even when the palatal vowel is dropped, e.g. *ajhe*, *ajha*, etc. Note also the reflexive sense of the dem. pron. when referring to the subj. of the principal sentence.‡

χšaθrādā—5/1 of *χšaθra* (चत्र)—Power, rule, kingdom. The form of the abl. ending *-ādā* is peculiar to Av. This is really made up of the regular ending *-āt̄* + *ā* (a postposition) which when joined together give *-ādā*, subsequently *-ādā*. Skt. चत्रादा = चत्र + आ. But the postposition *ā* was invariably used with the abl. form, especially if it had a sense other than the regular abl. sense of “from.” Thus the *-ādā* became a regular ending for the abl. by the enclitic postposition *ā* being incorporated with the original ending. Another point to note about the abl. ending is, that the *-āt̄*, which originally, as also in Skt., belonged to the stems in *-a* (ए) only, was in the Av. extended to all nouns, thus completely replacing the original, I-E. *-as* (एस).|| The sense of the abl. here may be taken as (1) referring to space, “in his kingdom,” (2) referring to time, “during his rule,” or (3) causal, “owing to his rule.”

* The Per. word means वैज्ञान्.

† Kan. calls the *yat̄* “the relative particle.”

‡ Reich. § 568

|| Jack. A.G. § 222.

amarə̄ṣṭa (v.l. *amaraṣṭa*, *amarāṣṭa* Kan.)—2/2 fut. pt. √*mar* (不死) to die with negative prefix *a-* (不)—undying, immortal.—不死 (Ved.).

pasu-vira, a *dvandva* comp., 2/2—animals and men—牲畜 (Ved.).

ayhaoṣṭemne—2/2 pres. pt. atm. f. of √*huš* (干燥) to dry up with negative prefix *a-* not drying up, ever fresh—干燥 (Ved.).

āpa-urvaire, a *dvandva* comp. 2/2—waters and vegetation. The original words are *āpa* and *urvarā*. *āpa* is Skt. आपः: water, but in Av. it is used in all numbers. The word *urvarā* corresponds to Skt. उर्वरा, but means vegetation. The Pers. گوهر (urvar) tree is a derivative. The Lat. *arbor* also seems to be a cognate.

χvairyān—3/3 opt. par. √*χvar*—to eat (Kan.). They (i.e. the people) might eat. Kan. takes this to be an independent sentence. Reich. however takes *χvairyān* to be an inf. 2/1 object of the verb *kərənaōt* and compares the sentence with the Vedic construction where the inf. is used as obj. of the finite verb, e.g. तस्मिन्द्रुष्टवितवा अपस्तः.* Reich. translates “made for feeding.”

χvarəθəm (v.l. °*təm*)—2/1—Food—cognate object of *χvairyān*.

ajayamnəm (v.l. *ajyamnəm*)—2/1 Pres. pt. atm. √*jyā* to decay, to be exhausted (cf. Skt. जिगाति)—Inexhaustible.

5. *χsaθre* (v.l. °*θrahe* evidently due to attraction of the two genitives on either side) 7/1—In the kingdom or during the rule.

aurvare—6/1—Illustrious, renowned. √*ar* to be noble. Skt. आर्यः is connected.

nōit *nōit*—neither . . . nor. *Nōit* by itself is much stronger as a negative and may be rendered “never.”

aotəm—noun, 1/1 n.—Cold (cf. Av. *aodar*—cold, Skt. ऊषः: in the sense of cloud in the Veda).

āyha—3/1 pft. √*ah* (不死) to be—There was, 不死.

garəməm—noun 1/1 n.—Warm, 暖氣, θέρμιος

zaurva—1/1 f.—note the shortening of the final *ā* of *zaurvā*. Old age—老。

mərəθyus—1/1 m.—Death, 死亡:

araskō (अर्ण) —1/1—meaning is doubtful as it is used only in one other place † besides. Probably it means envy.—Pers. شک, (*rashk*) envy. Is रैषी connected? Barth. (Wb. 187) says that though derivation and tradition agree as to the meaning envy still the meaning “illness” would suit the context better. He thinks *yaskō* might have been the original reading.

* RV. VII. 21. 3; Reich. § 690.

† Yt. XV. 16, which is exactly the same passage.

daēvo-dātō—1/1—Comp. of *daēva* demon and *dāta* p. pt. of */da* (आ) to create—created by the demon. The word *daēva* is the same as the Skt. देव, */div* (दिव) to shine, but the meanings are opposite. Similarly we find *Ahura* and अहुर् the same philologically but with opposite meanings. This points to a period of Indo-Iranian unity which was later disturbed by some religious quarrel. In fact the names of a great many Hindu deities are used for demons in Av. and *vice versa* in the Veda. It is however remarkable that अहुर् in the oldest Veda has got the good sense while *daēva* is nowhere thus used in the Av.*

pancadasa—1/2 adj.—fifteen (years old), referring to the *pita-puθras-ca* (पिता पुत्रस्त्)—father and son. The age of 15 was considered to be the age of the first blossoming of youth in ancient Iran hence the word implies “in the first bloom of youth.”

fracarōīθē—3/2 subj. ātm. */car* (चर्) to move with *frā* (प्र)—moved about. × प्रचरेति.

raoðaēśva—7/3 (*raoðaēśu* + *ā*). The *ā* is a postposition (= in) amplifying the sense of the loc. See above *χ̄aθrāða*. The word *raoða* (*/ruð*—॒—*to grow*) means growth, stature, when used in plu. it means appearance, form. In appearance.

kataras-cit—*cit*, as in Skt., is indefinite in sense. *katara* (com. of *ka*) means one of the two (Grk. ποτέρος—कतरः)—either of them, i.e. both of them. This word is evidently a later addition made in order to emphasise the sense fully, as it does not fit in with the metre.

yavata—As long as—यावत्.

χ̄sayōit—3/1 aor.—Ruled—(च)क्षयत्.

Vivayuhatō—6/1—Of V.—विवस्तः

6. *bityō*—1/1—Second—द्वितीयः

7. *Āθwyō*—1/1—The father of *Oraētaona*. In Veda the name is found as आथ्य, in Pah. as *Āspiyān* and in Shah. we find it as آبتن (Ābtin). He was famed for his great wealth because he has always the epithet “*pourugo*” (पुरुगुः possessing many cows)† given him in Pah. books.

viso—6/1 f. of *vis* family—विषः

sūrayā—6/1 f. valiant—शूरायाः

Oraētaonō—1/1. This name is found in Veda as ओतान with the surname आथ्य added (RV. I. 158. 5.). This personage is also mentioned in the Veda as having slain a three-headed monster and delivered the cows, though later on this exploit has been transferred to Indra (RV. X. 8. 8.). The Veda moreover in other passages uses the name ओत आथ्य for the same personage.

* Haug, pp. 287 ff. See also Introduction.

† Another epithet of his is *purvora*, possessing many bulls (cf. *taurus*).

But the *Orīta* of Av. is a different person belonging to the family of *Sāma* who was the father of *Kərəsāspa* (see 10 below). The name *Oraētaona* occurs in Shah. as فریدون (*Faridūn*) the son of آبین (Ābtīn). The change of the spirant θ of Av. to ڻ (f) in Pers. is paralleled by the change of Grk. θ to the Russ. θ (*Fitā*) e.g. Θεόδωρος—Russ. *Feodor*.

8. *janaṭ* (v.l. *zanaṭ*)—3/1 impf. √*jan* (*zan*)—ز—**to slay.** (ئـ زـ).

Ažīm-Dahākem—2/1—The name is invariably in this double form. This was a three-headed monster destroyed by the hero *Oraētaona*. The full name survives in Pers. as اژدھا (azhdahā) a great snake, a python. The first part *Ažīš* is the Skt. अर्द्धः—Grk. ὄφις, a snake and *Dahāka*—biter, stinger, √*dah*—دـ (دـ)—to bite, to sting. Only the second half of the name is used in Pers. and becomes زھاک (Zohāk) of Shah. He had the title بیوارسپ (bivaraspa) (lit. of 10,000 horses). The Shah says that he was the son of a good man of the royal family and was brought up in the ways of godliness and religion. He was also a master of all the arts and crafts of his day. But he came under the influence of the Evil One who, disguised as a cook, entered his service, and soon became the prime favourite of the young Prince. Once as a boon the Evil One obtained permission to kiss his master on the two shoulders. Thereupon two black snakes came out of Zohāk's shoulders and they could not be cut away. The Evil One here-upon again appeared in the guise of a doctor and said that the serpents should be fed daily with the brains of men. From that time onwards Zohāk grew in power and went on from tyranny to tyranny. He slew his own father and took lead in the revolt against Yima. Ultimately he usurped the throne and ruled over Irān. His rule was an iron rule and very harsh. But people had to wait 1000 years, all but a day, till the champion Faridūn arose against Zohāk. After a hard struggle Zohāk was captured and bound alive to Mount Damāvand.

θri-zafnəm—2/1—with three jaws—The word *zafan*, √*zaf* (*jap*), جـ to gape, is used only for the *daēvas* or their creation. Corresponding to words used for ordinary or good people, i.e. the creation of the Good Spirit, the “*ahura*” words, there is a whole series of “*daēva*” words in Z. literature. This custom continues even to-day among the Parsis, e.g. سوچنـ to sleep, but the “*daēva-word*” is بھندـ; مانـ to eat and جـمـ and so on through a whole series. In German there are a few such pairs of words, e.g. *Mund* (mouth) but *Maul* (used for animals).

θri-kamərəðəm—2/1—The *daēva-word* *kamərəðə* means head. Skt. × कमर्धन् (= कुमर्धन्) on analogy of किङ्गर, कापुरण the inter. pron. being used in the sense of contempt. Kan. in his Dict. gives another derivation, *kaməra* empty space (cf. Lat. *camera*) and δᾶ (ά) to enclose, hence meaning lit. an empty head.*

* See also Barth., Wb. 440.

χεὶς-αῖσιμ—2/1—*χεὶς* six (एष्—Grk. ἕξ—Lat. sex) + *αῖσι* eye (एस्ति), a *daēva*-word. These three words of course refer to *Dahāka* and the two serpents growing out of his shoulders.

hazayrā-yaoχštim—2/1—of a thousand wiles. *hazayrā* thousand, Pers. ازهار (hazār), एहार ; *yaoχšti*—यौक्ष्य—art. *Dahāka* was very learned in the arts and sciences of his day and hence this epithet. It is not used in any special *daēva*-sense because in another place we find a blessing uttered in these words: *hazayra-yaoχštyō bavāhi yaθa Ažōiš Dahākai aya-daēna* (be thou learned in a thousand arts like *Azhi-Dahāka*, the follower of the wicked faith) Yt. XXIII. 3.

aś-aojajhəm—2/1—possessing much power *-aś*—is a prefix used often in the sense of very or excessive, like the Skt. एति ; it is often spelt also *aś*. *aojajh*—आज्ञा—power. *Dahāka* had obtained the power by *tapas* but had misused it like *Rāvāṇa* and other demons of mythology.*

daēvīm—2/1—devilish—दैवीम्.

drujəm (v.l. °-jim)—2/1 f.—This is the root-noun, *druj*—to oppose, hence opponent, enemy ; द्रुज्. Hence it means the Arch-enemy and all his creation. Modern P. Guj. દ્રજ્.

ayəm—evil, अष्टम्.

gaēθāvyō (v.l. °vayō)—The suffix is a variant of °*byō* (भ्यः); 4/3 of *gaēθā* creation. The भ् of Skt. is often represented in Av. by *w* and sometimes by *b* and the *b* and *v* interchange (वययोरभेदः).

drvantəm—2/1 pres. pt. √*dru* (इ) to run away. Lit. running away, later used specifically for one who runs away from the Law of God hence an infidel, unbeliever (Kan.). It is used in exactly the same signification as the Skt. word वेष्ट or the Christian word *heathen*. In P. Guj. it survives as દરવંદ or ઇરવંદ.

fraca-kərəntat—3/1 impf. par. √*kərət* (कृत्, कृन्) to cut and *fraca* (प्राप्त) forth or out. When used as a *daēva*-word it means to create; the idea being that the *daēva* creation is not properly finished but is as it were hewn out anyhow and misshapen monsters are the result.

Ayro-Mainyuś—1/1. The Evil Spirit; lit., the destroying spirit *ayra* (√*any* अ॒ to decrease, to ruin, to destroy) and *mainyu* (√*man* मन् to think). Per. آهریمان (Ahri-mān). God, Ahura-Mazda, has created two spirits, the Good Spirit (*Spenṭo-Mainyuś*) and the Evil-Spirit (*Ayro-Mainyuś*). They are both of equal power and they are to be in eternal opposition to each other. From this eternal opposition proceeds all evolution. See Gāθ. Ahu. XXX (Sel. XXIV). This is the so-called “Dualism” taught by Z.; but they who call the faith Dualistic forget that Z. has distinctly stated that

* *Desatir* quoted by Modi in his Dict.

Ahura-Maza is above them both.* This Dualism reminds one of पुरुष and प्रकृति of the Sāṅkhyas, while Ahura-Mazda above them both is comparable to ईश्वर in the Yoga philosophy.

avi—against—धृभि.

yām . . . gaēθām—The rel. here has almost the sense of the dem. or of the def. art.

mahrkāi—4/1 inf. √*marəc* (मर्च) to twist, to torture, to ruin (cf. Guj. મરદર્શન)—In order to torment or to destroy.

Aśahe—6/1—of *Aśa*. *Aśa* (neu.), આત્મ. orig. meant Law or Truth, the Divine Order in Creation, somewhat like the conception of धर्म in India. In fact *Aśa* meant to Irān what धर्म meant to India. In some places the *Aśa* has been personified as a Divinity who occupied a definite place in the Divine Hierarchy. He is then called sometimes *Aśa* and sometimes *Aśavahiṣṭa* (later *Ardibeshṭ*). He leads the creation of the Good Spirit against the *Druj* and the forces of *Ayro-Mainyuś*. See Introduction.

9. *Orityō*—third—આત્મીયા:

10. *Orītō*—The son of *Sāma*. His son *Kərəsāspa* was much more famous and the latter is known as Pah. looks as *Sāma* also. ત્વિત of the Vedas, અત્રિ (Atrit).

Sāmanām—plu. indicating family as in other I-E. languages. This *Sāma* is not to be confounded with the *Sām* of the Shah, the son of *Nariman* and the grandfather of *Rustum*. Both these were connected according to Bun. but the exact connection is not given.†

səviṣṭo—the most powerful—the most prosperous—સંબિષ્ટ:

puθra—1/2—પુત્રા (Ved.).

us-zayōiθe—3/2 aor. pass.—(two) were born.

Urvāx̄saya—A son of *Orīta*. He was a religious teacher and famed for his great wisdom. (See Yt. XXIII.) He was slain by a foe called *Hitāspa*, and in order to avenge him, his brother *Kərəsāspa* invoked *Rāma Yazata* and succeeded in slaying *Hitāspa* (*Rāma* Yt. and *Zamyād* Yt.). *Kərəsāspa*—The name is philologically the Skt. કાર્ણાસ. He is the greatest hero mentioned in the Av. His name occurs in many places. He belonged to the *Sāma* family and being the greatest among them was often distinguished as “the *Sāma*” (Pah. *Zand-i-Vohuman* Yt.). He has been remembered as having preformed many wondrous deeds, for, like a true knight-errant, he used to wander about eager for adventures and for relieving human suffering. Among his most notable deeds may be mentioned: (1) the slaying of the horned dragon as described here; (2) the slaying of his brother’s murderer; (3) vanquishing the monster *Gandarəva* (गन्धर्व ?) who lived on the

* The later Z. literature sometimes identifies Ahura-Mazda with the Good Spirit (Ven. I. 7).

† Modi, Dict. સામા.

ocean *Vourukaša* after invoking the *Yazata* of the waters (*Ardvisūr Yt.*); (4) annihilation of a family of nine outlaws (*paθan*), on account of which his spirit * is invoked in *Farvardin Yt.* to protect people from highway robbers. His dead body is said to be surrounded by 99,999 *Fravašis* (holy spirits) because there is a prophecy that he will rise again to slay *Aži Dahāka* (اضحک) when he comes up again to oppress the world; thus K. is to be the inaugurator of a new era of peace and prosperity.† Throughout the ancient literature of Persia both Av. and Pah. K. is mentioned with high praise and reverence. But strangely enough Firdausi in the Shah. mentions him only incidentally and a few times (کرشاپ Kershasp). The real hero and ideal of Shah. is Rustam who performs deeds comparable to those of the avestic *Keresāspa*.

īkāešō—Teacher. By a transference of meaning the word often means the matter taught, i.e. religious writings, holy chants, scriptures. And by a further transference the word means “religion” itself as in *Ahura-īkāeša*, *paoiryō-īkāeša*, etc. Reich. derives it from $\sqrt{kaēš}$ to teach, which is connected with \sqrt{ci} (चि), but Barth. disputes this (Wb. 813). Kan. (Dict.) derives it from *aiti* + *caš* (अतिच्छ) to perceive or study closely. This seems probable, but reminds one of the popular derivation of श्रवण (a seer) from दृश् (to see).

anyō . . . anyō—the one . . . the other. अन्यः

dātō-rāzō—This has been explained variously but there is no essential difference between the ultimate interpretations. Reich. derives this from *dāta* law (something fixed— $\sqrt{dā}$, धा i.e. धर्म), and *rāzō* from $\sqrt{rāj/z}$ to shine or to arrange. Hence either “a brilliant judge” (धर्मराज ?) or “an arranger of law.” Barth. (Hb. air. D.) takes it to mean a giver (*dātō*—दाता) of religious law; *rāzō* according to him would mean religion. Mills translate “an upright judge.” Kan. translates “one who points out the path of justice” or “a great lawgiver.”

uparō-kairyō—Excessively energetic—a superworker. From *upairi* (उपरि) and *karya* (\sqrt{kar} , कर्ता) worker (cf. Guj. करवैयो).

yava—youthful—युवा The word is found also as *yvan*.

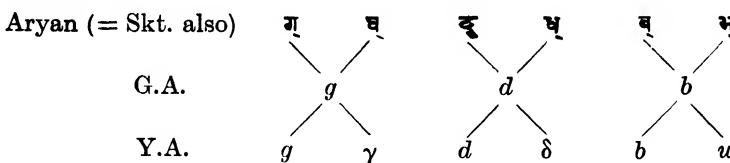
gaēsuš—possessing long curly hair, a characteristic of K. and used constantly as an epithet for him. Per. گیسون (gisūn) curly haired. Cf. the epithet केशव.

gadavarō—mace-bearer, i.e. a warrior. The older form is *gadabarō*— \times गदाभरः (गदाधरः) note that Skt. भ is regularly found in G.A. as *b*, in Y.A. as *b* or *w* and sometimes irregularly as *v*, as here. Cf. अभि=G.A. *aibi*, Y.A. *aiwi* or *aibi* and often too *aivi* and still further corrupted to *aoi*. See also *srvarəm* below.

* *Fravaši*.
mentioned in *Bahman Yt.*

† Just as *Ōraētaona* had done in the past (see above, 8). This prophecy is

11. *srvarəm*—horned. The word is originally a compound *srū + bara* = श्रवभर्. This also illustrates the irregular representation of Aryan *bh* by Av. *v*. There are no true mediae aspirates in Av. In G.A. they are all deaspirated while in Y.A. a series of spirant sounds (*γ, δ, w*) are developed to represent the original aspirates. But there has been a good deal of crossing and overlapping. The development can best be seen in the diagram below:*



aspo-garəm—horse-devouring. √*gar*—गर् to swallow.

nərə-garəm (v.l. *nara°*, *nare°*)—man-devouring. In the declension of the stem *nar-* (নৰ) we often find the base *nər-* (Reich. § 361). The second *ə* is evidently epenthetic in origin occurring in G.A. forms having the terminations beginning with *b* (I.E. *bh*), e.g. *narəbyō* (নৰব্যঃ). In Y.A. the form would have been *narō-garəm*.

viśavantəm (v.l. *viś°*, *viś°*) poisonous—विषवन्तम् Cf. Grk. *ioś*, Lat. *virus*.

zairitəm—yellow—হরিতম্.

viś—1/1 n.—Note that in Skt. the word is transferred to the *-a* declension.

araodat—One of the few cases where the augment is retained. √*raod/ð*—ବୁଦ୍ଧ—to grow, lit. grew, i.e. spread.

ārṣtyo-barəza—1/1 or 3/1 of [॒]*zayh* neu.—To the height of a spear. The Pah. trans. says *asp-bā-lāk*, i.e. to the height of a horse, which as Barth.† remarks comes to about a spear's height. The Skt. trans. of Nair. gives सुद्धारुद्धतुंयम् which seems to have misled Kan. into translating “to the depth of a thumb.” With *ārṣtya* cf. Skt. ବାନ୍ଧି; *barəza* is height √*barəz* (ବାନ୍ଧି) a variant of *ବାନ୍ଧି*) to increase.

ayayha—3/1 of *ayayha*—kettle. Lit. iron or metal. କଣ୍ଟା. Cf. Lat. *aes*. Goth. *aiz* (bronze).

pitūm—food. ପିତ୍ତୁ (Ved.) also means nourishment or food.

pacata—3/1 impf. atm.—× ପଚନ. Note atm.

rapibwinəm. See note on *hāvani* above, 1.

zrvānəm—2/1 m.—Time. The word is probably connected with *χρόνος* (× *χροFνος*). The word has been borrowed in Arm. *zruan*, Pah. *zrvān*. Mod. Per. زمان (zamān) is a derivation through Pah. In Y.A. we often get the phrase *zrvāne akarane* “time without end.” This has become a charac-

* Adapted from Jack. A.G. p. 32.

† Wb. 338.

teristic feature of later Z. cosmology, which may in some respects be compared with that of the unknown and unknowable परमात्मा of Vedānta philosophy. See Introduction.

tafsat-ca—3/1 impf. √*tap* तप—grew hot. Cf. Lat. *tepseco*, Pers. تپیدن (*tapsidan*) or تفسیدن (*tafsidan*) to be heated.

hō—एः here used as a def. art. Barth. (Wb. 1719) notes that this demonstrative continues the preceding relative clause (*yim upairi K. . . . etc.*) with which this clause is co-ordinated.

mairyō—serpent—मारः (Kan.)—Per. مار (*mār*) serpent. Reich. following Barth. translates “scoundrel”. √*mar* to destroy.

χ^visat-ca.—3/1 impf. √*χ^vis*—सिद्—sweated. Kan. takes it as equal to Skt. चष् and translates “hissed”; but this is not very probable.

frānś—adv. forth, away प्राप्त्.

frasparat—3/1 impf. √*spar* (स्फुर) with *frā* (प्र)—sprang away—प्रास्फुरत्. Cf. Grk. σπαίρω, Lat. *speruo*.

yaēśyantīm—2/1 f. pres. pt. √*yah* (यष्) to boil—boiling.

āpəm—Note the sg. number as distinguished from the Skt. आपः always plu. The gender however is fem. in both.

parāyhat—3/1 subj. atm. √*ah* (एष) to throw with *parā* (परा). For the subj. used for impf. see Reich. § 189 and note 1 (p. 95) and § 631. The reason for the sub. here seems to be the relation of cause and effect between *frasparat* and *parāyhat*. But in other cases the falling together of these two forms seems to be partly phonetic and partly syntactical.

parāś—adv. पराप्त्—away, aside, in another direction.

tarštō—1/1 ppt. of √*θrah* चस्—frightened—चस्तः—Cf. Grk. τρέω, Lat. *terreo*.

apatacat—3/1 impf. √*tac/k* with *apa*—Fled away. Ved. अति, Pers. تاختن (*tākhtan*) to attack, to gallop.

naire-māṇā—Of heroic soul—नरमनाः नर here is to be understood as और.* In Shah. the word is used as a proper noun—నरीमाण (*Narimān*) the father of साम (*Sām*) who was the father of ज़ाल (*Zāl*) and the grandfather of रस्तम (*Rustam*).

12. *tūiryō*—fourth—तूर्तीयः (see *āxtūirim* below 14).

13. *Pouruśaspō*.—The father of Z. His name seems to signify according to Barth. “having gray horses” (Barth. compares पश्च, पश्चिम (प्र)त, Per. پیر *pir* old).† The *-aspa* as a part of name is very common in ancient Persia (cf. Z’s genealogy under Spitama above, 2) and probably indicated

* Cf. also *ko narə ahī?* in 1, above.

† Wb. 903.

a warrior (*Raθeštār*). The derivation commonly accepted however is that indicated in *Vištāspa* Yt. 2 and Yt. XXIII. 4. “*Pouru-aspəm bavāhi yabā Pourušaspəm* (Be possessed of many horses like P.).* P. lived on the banks of the river *Darṣa* at the foot of a mountain (Ven. XIX. 4).† This is all the information found in Av. regarding P. But Pah. has some more details. According to Bun. and other works he was the son of *Paitiraspā* and had a brother named *Arāsti*. He married *Durydā*, the daughter of *Frahimrava* of the family of *Zaviši* (also Ven. XIX. 6)† and Z. was their only child. The family of P. traced descent from *Spitama* as seen above and *Spitama* himself was a descendant of a younger branch of the Royal house of *Oraētaona* (*Farīdūn*):

Spitama—Vaēdišta—Ayāzəm—Rajašne—Durāsrum—Maiṇyuš-ciθra (Minūchehr—منوچهر)—Airyava (Irach—ایران) Oraetaona (Farīdūn—فریدون).

tūm—thou—तूम्

us-zayayha—2/1 impf. atm. Thou wast born, उदजायथा: The ending is *-yha* (×-ṣa), cf. Grk. -σο. This is a rare form.

ərəzvō—8/1. O Righteous (One) Kan.—(हे) × अर्थः Barth. ‡ takes it as an adv. and trans. “truly,” “in very deed” (like the Skt. असु) and regards it as a stereotyped case-form (6/1) of *ərəzu*. Thus also Geld.

nmānahe—6/1 of *nmāna*—house, family. In G.A. the form *dəmāna* is found and sometimes even in Y.A. The origin is from Aryan *damāna* which owing to a strong stress accent on the penult dropped the first vowel or changed it to the neutral and colourless ε. In the former case, by regular Sandhi assimilation, the × *dmānəm* becomes *nmānəm*. Note also that the penult now is always long.—Skt. दम्, Grk. δέμειν.

vīdaēvō—opposed to the *daēvas*. The *vī* is from I-E. × *dvi*; cf. Lat. *bi* in *bi-sect*, etc.

Ahura-īkaēśō—Follower of the law of Ahura. See above 10.

14. Barth. take the first “pāda” *srūto Airyene Vaējahe* with the preceding stanza (13).

srūtō—Famed—श्रुतः; refers to Z.

Airyene Vaējahe (v.l. *jahi* Kan.) 7/1 n.—Through *Airyana Vaējajh*. This is the ancient name of the original home of the Aryan peoples. Of the I-E. peoples one branch called themselves Ārya (lit. noble) || and they carried this name and bore it with pride all through their history. (Cf. the utter contempt implied by the word अर्या). One offshoot of this Āryan branch dwelling in what may have been the plateau of Central Persia perhaps extending up to and including Bactria, called the land of their origin

* Sel. XXIII, Part II.

† Sel. XIV below.

‡ Wb. 355.

|| See Encyc. Brit. (9th ed.) art. *Aryan* by Max Müller.

Airyana Vaējāyh. The word *Vaējāyh* is cognate with वैजा and means “seed” or “origin.” Hence the Pah. form *Ērān-Vēz* and the Mod. Pers. ایران ویز (*Irānvēz*) shortened to ایران (*Irān*).^{*} Kanga’s reading *°jahi* gives the true original 7/1 of the noun. The reading adopted in the text (Geld.) is also probably accurate where the constant association with *Airyana* (an *a*-stem) may have shifted the declension of *Vaējāyh* also to conformity with it. Note that comp. names in Av. decline both their members.

Ahunām Vairīm—2/1 m.—The hymn beginning *Yaθā-Ahu vairyō*.[†] This is the holiest of the three principal prayers of Z. religion and is supposed to have been even anterior to Z. The other two are those beginning *Aṣəm Vohū* † and *Yeṣhe hatām*. ||

frasrāvayō—2/1 impf. caus. par. √*sru* with *frā*—प्राशावयः, didst chant aloud.

vibərəθwantəm—adj. to *Ahu. Vair*.—“with the pauses observed” (Reich.); “with proper divisions of metre and syllables” (Geld.); “spread abroad,” i.e. “well-known” (Kan.). There is the tradition that the *Ahu. Vai*. chanted with proper attention to the accent and metre and with a proper understanding of its meaning equals in merit the chanting 100 Gāθās (Yas. XIX).[¶] This supports Geld.’s view. The form is made up of √*bar* with *vi* and the suffix *vant*, like Skt. कृतव्य

āxtūirīm—2/1 adj.—Has been translated in various ways: (1) “spread in four directions”; (2) “that which is to be chanted four times (e.g. during the Haoma sacrifice, see Ven. X. 12, Yas. XXVII); (3) “chanted four times” (because this prayer belongs to the class of hymns known as *vaca caθrusā-mrūta*, i.e. words that are to be spoken or repeated four times, see Ven. X. 11). The word is made up of *ā* + *tūirīm* (a variant of तुरीय) on the analogy of आदादश्म.^{**} The consonant *x* between has had a remarkable history which will be evident on regarding the pedigree of *tūiri*—*tur*:-

I-E. × *qūatur* gives in the weak grade a form like × *kturi-am* with probably a strong stress on the *i*. Both grades are represented in the Aryan branch: the strong one in चतुर्, Av. *catur*; and the weak in तुरीय (× त्वरीय), Av. *tūiri*- (× *xtur*-). The *x* therefore reappears whenever chance favours it, as here. The weakening of the first syllable, even up to the extent of complete disappearance, is paralleled also by other words in Av. Some of the most remarkable cases are G.A. *ptā* (Yas. XLVII. 2) and even G.A. *tā* (Yas. XLVII. 3.) for Ar. *pitā* (पिता); Y.A. *tūiryō* (Vis. XII. 15) पितृयः; *tātā* (for × *ptātā*) (Yt. VIII. 47) for पितिताः; also *tat-āpō* (Yt. XIII. 44) for पतत्-चापः (possessing falling water).††

aparəm—The other half, the second half (Reich. and others).—Once again (Kan.) चपरम्.

* See also Introduction.

† Sel. VII a. below.

‡ Sel. VII b.

|| Sel. II.

¶ Sel. VIII a.

** R.V. X. 14, 6, also Whit. § 1313 b.

†† Reich. § 172 a.

xraoždyehya—3/1 of com. of *xraoždyā* adj. to *frasrūtī*. From *xrut* (જ્ઞાપ) + √*dā* (આ) (cf. *yaoždā* above, 1), lit. to be angry, hence to be hard, to be obdurate. Also by a transference of meaning “to be loud (in voice).” Hence the word means “with (or in) a higher pitch” “with a louder chant” (Reich.)—“more intensely” (Kan.).

frasrūtī—3/1. Chanting. The ins. is the ins. of manner. Reich. § 447 c.

15. *zəmargūzō* (v.l. °*gūrō* Geld.) 2/3 of °*gūz*—Hidden under the earth—× આગુઢः (from × આગુઢ). *zəma*—earth (cf. Skt. આ. Gr. *χαμαι*, Lat. *humī*, Russ. *zemlya*, Pers. زمین *zamīn*) and *gūza* p.pt. of √*guz*—(ગુર્દ) to hide. The comp. is really *aluk* for the *zəmar* is really the 7/1 *zamarə*. (Barth. Wb. 1665).

ākərənavō—2/1 impf. atm. of √*kar* (કર) with ā. When used with two accusatives (here *zəmar-guzō* and *vīspe daēva*) it means “to make a person”. The sense is entirely causal—“Thou didst cause all the D. to be hidden underneath the earth.”

vīspe-daēva—2/3—all the demons. Note the form *daēva* with short vowel at the end. The form *daēvāyho* (દેવાય્હો) is also found. “In the Gāthas,” says Reich. (A.R., p. 98), “the concept of Daēva is connected with *usig-*, *kavay-* and *karapan*.* The priests and professors of the old belief, which designated the concept of God by *daēva* (Skt. દેવ), offered opposition, as may be easily understood, to the introduction of the Zoroastrian religion; cf. Yas. XXXII. 3. seq., 9. seq., XXXIV. 8. seq., XLIX. 1. seq. As the new belief was accepted the very meaning of *daēva* grew obscure and the ‘false gods’ became demons and evil spirits.”

yōi—1/3 G.A. (Y.A. *yaē*)—Who—યે. Skt. એ = G.A. *ōi* regularly.

para—before—પર.

ahmāt—5/1 of the dem. pron.—this (time), now—અમાત્.

vīrō-raoða—3/1—In human shape. *raoða* means shape or size, see also above 5. Note also the word *vīra* in Av. means generally a human being whereas *nar-* means a hero: cf. *naire-mand* above 11.

apatajən—3/3 impf. par. √*pat* (પણ) to run. Ran about. The √*pat* when denoting movement is used in the *daēva* sense. Note also the retention of the augment.

paiti—upon—પતિ. Governs the ins. here.

āya—3/1 of the pron. ā. ā+ā giving *āyā* (the *y* being euphonic), hence *āya*=અનાયા

zəmā—3/1.

yō—refers to the *tūm* above, i.e. to Z.—યો (લં)

* See below 18, for explanations of these terms.

aojištō—sup. 1/1—strongest—most possessed of power—**ओजिष्टः**:

tancištō (v.l. *°jištō* Kan.)—sup. 1/1 from *taxm* (\sqrt{tak} , तक् to be swift, to be brave)—bravest. Cf. O.H.G. *degan*, “a hero”; Pers. **پهشم** (*tahm*) in the name **تەھمٰ** (*tahmtan*) used in Shah. as an epithet of Rustam meaning “strong-bodied.” Probably the O. Per. word *taumā* (f.), “race” or “family” is also connected. This latter gives Mod. Pers. **تۇخىم** (*tukhm*) in the sense of “pedigree” or “family.” The root लक्ष् is also mentioned in Skt.

θwaχšištō—most active, cf. Skt. लक्ष् as in लक्ष्यसा वथसा (RV. II. 33. 6). Is दक्ष also connected?

āsištō (v.l. *asi[°]*) swiftest; cf. **आश्च**.

aš-vərəθrajāstəmō—sup. 1/1—In the highest degree victorious. For *aš* see above 8. *vərəθrajāstəma* is sup. of *vərəθrajan* (एवरहन्) “victorious.” The name *Vərəθrayna* is used for one of the *Yazatas* also, found in Per. as **پیخت** (*Bahrām*).*

Mainivā—6/2 of *mainyu*—of the two Spirits. See above 8, under *Ayro-mainyuś* **मान्योः**:

dāmān—2/3 used for 7/3 (Kan.)—Among the creatures (in the sense of दृष्टि). Barth. takes it to be 6/1 (the sg. implying a collective). Skt. धामन् is cognate.

16. *vayhuś*—1/1 of *vohu* or *vayhu*—Excellent—**वसुः**. For the declension see note on *ayhōs* above 1. Cf. Ir. *fin*. worthy. Grk. *εύς*—clover.

huδātō—1/1 of the p.pt. $\sqrt{dā}$ (धा)—well-created—**तुषातः** (°हित)

arśdātō—1/1—Created by truth, truth-created. G.A. *ərəš* is an adv. formed by adding suffix. *-s* to *ərəz* (एरजु). Is एर्षि cognate with *ərəš*? Y.A. *arš* truth.

vayhuś-dātō—I propose to read this as a compound meaning “created by ($\sqrt{dā}=\text{धा}$) *Vohu* (the Spirit of Truth or Excellence).” It is also notable that in the *Farvardīn Yaśt* (Yt. XIII. 119) the name *Vayhuśdāta* (cf. Skt. वसुदत्तः) is mentioned as being that of a great king and ruler.

baeśazyō—Health-giving (Kan.)—Healing (Reich.)—**भेषज्यः**:

hukərəfš—1/1 of *hukəhrp*—**हुकप्**; cf. Arm. *Kerp*. The epithet means “well shaped,” “beautiful”; cf. the epithet *huraoda* used always of *Sraoṣa*.†

hvaroś—1/1, from *hu* (हु) + $\sqrt{varəz}$ (एरज्) to act. Cf. Pers. **وَرْزِيدَن** (*varzi-dan*) to practise and **وَرْزِش**, (*varzish*) custom, Goth. *waurkjan*, Eng. *work*)—One who works for good.

vərəθrajā—1/1—**एवरहन्**:—Victorious.

* Romanized as *Varharan* from the Pah. form *Varhrān*.

† Sel. II.

zairi-gaonō—1/1 from *zairi* (ဇာြ) “yellow” or “golden” and *gaona* (ဂျာြ) “colour.” The word *gaona* is specially used with reference to the colour of the hair and it often used to mean “hair.” Probably the Skt. गुण (=string) is also connected. Cf. Af. غون (ghūn) hair, Pers. گون (gūn) colour. The idea of *zairi-gaonō* is exactly paralleled in RV. IX. 65. 8. ॥
अस्ति सोमस्य वर्णम् १८४० ॥ इतिम्...

nāmyāsuś—1/1—“with bending twigs” or “with soft twigs.” नाम्यासः *nāmi* is used adjectivally only here and is cognate to Skt. नम्—Pers. نرم (*narm*) soft.

yaθa χ'arənte vahīstō—“If they drink of him he is the best”. (Reich.) Evidently refers to the Haoma being best for the body, because the soul is referred to in the next *pāda*.

χ'arənte is taken by Reich. as 3/3 pres. atm. √*χ'ar* (خورد) *khurdan*, to eat. Kan. takes it differently and perhaps better: *χ'arənte* as 4/1 of the pres. pt. used with a strong base* irregularly. And he translates “just as he is best for the drinker (i.e. for his body).” This balances well with the following.

urunaē-ca—4/1 of *urvān* (*ravān*) soul (Pers. را', *ravān* soul). This is the immortal part of the human being which is the true man as it were and responsible for all actions during the life on earth.† The origin of the word is doubtful. Kan. takes it to be connected with *uru* (ଉରୁ) “broad” (Dict.). Can it be connected with √*var* (વર) to choose a sort of pres. pt. atm., referring to the freedom of the human soul to choose good or evil as he thinks best? This idea of free-will is a cardinal doctrine of the Z. faith. Jack. (A.R.) supports this view. The human being according to Z. theology is a complex of several principles which are variously enumerated.‡ According to Yas. XXVI. 4 there are: 1. *ahu*, 2. *daēna*, 3. *baodah*, 4. *urvān*, and 5. *fravaši*. Yas. LV. 1. however gives 1. *tanu*, 2. *azd*, 3. *uštāna*, 4. *kəhrp*, 5. *təviši*, 6. *baodah*, 7. *urvān*, and 8. *fravaši*.

pāθmainyōtəmō—He who best points out the way. Sup. of *pāθman*.

17. *nī . . . mruyē*—1/1 pres. atm. √*mru* (မြှေ့) to speak with *nī* (နါ) to request (Kan.). Barth. takes it as “call down,” or “invoke.”

te—6/1 pron. enc.—Kan. trans. literally “I request (of thee) for thy fervour etc.” I think it better to understand here 6/1 used for 5/1 understanding “I request from thee”; cf. “I request of thee.”

zāire—8/1 m.—O Golden-one—ଓ ଶର.

madəm—2/1 of *mad̄āda* (મદા)—fervour, ecstasy. Barth. takes it to mean

* Cf. *fūuyante* 4/1 (see Jack. A.G. § 291 paradigm).

† In P. Guj. the word એવાજ has by a strange process come to mean the dead body or corpse.

‡ See Introduction, also Yas. XXVI. (Sel. III. below.)

|| For an attempted reconciliation of this twofold classification see Introduction.

literally intoxication due to drinking fermented Haoma juice (see Yas. X ; Sel. XIX, Part II). Kan. translates “wisdom.”

aməm—Power, strength. Ved. अम् means impetus.

varəθraynəm—Victory—वार्चन्नम् is the nearest Skt. equivalent.

dasvarə (v.l. *dasvarəm*)—2/1 n.—Always used with *baešaza* and means “health” (of the body). Cf. the word *dāsma-nī** lit. “leading to health,” i.e. “health-giving.”

baešazəm—means of gaining health—भेषजम्

fradaθəm—success, advancement, progress forwards (Barth.) ; prosperity (Kan.). Used in the sense of उद्दि according to Nair. Skt. trans. From *frā* + √*dā*.

varədaθəm (v.l. *verə*° Kan.)—increase, multiplying. Same word as उद्दि. This probably refers to the increase in the numbers of the faithful, which Z. would naturally require as a boon from Haoma.

aojō—2/1 n.—ओजस्—strength.

vīspō-tanūm—2/1 adj. n.—of the whole body—× विश्वतनु—note the use of *vīspa* in the sense of “whole.”

mastim—Kan. takes it as from *maz* (मत्) + *ti* (ति) and translates “greatness.” Barth. translates “wisdom” connecting it with √*mand* to impress on the memory; cf. Grk. μιθεῖν (*μανθάνω*) to ascertain, Goth. *memdon*. The word is evidently used in the sense of spiritual wisdom and the joy that comes of it. Cf. Pers. میس (masī) used by Hāfiż and other poets to mean religious ecstasy produced by drinking the “wine.”

vīspō-paēsayhəm—all-embracing. Barth. translates “many-sided.” Kan. takes it quite literally (cf. Skt. विश्वपैशसम्) “possessing all kinds of brilliance.” *paēsa* (√*paēs*, पिंश् to colour, to adorn) means adornment or ornament (in the sense of भूषण); cf. *stəhrpaēsayhəm* below 26. Mills translates much like Kan. “wisdom of all kinds which adorns.” Dar. agrees more or less with Barth.

tat—तत्—this (i.e. all that has been mentioned above).

yaθa—so that—यथा. This sense of *yaθa* (“so that,” “in order that”) when used in the final clause may be paralleled in the Veda also; cf. उग्र यः सन् बाहवो चनाध्या यथाऽऽस्य (R.V. X. 103. 13), आ दैवा इषौमहे... यथा भवेत् मौऽहं च चनामः (R.V. VII. 97. 2.).†

gaēθāhva—7/3. Cf. *raoδeśva* above 5.—Among living beings (Barth.)—In (all) the lands (Kan.)—√*gay* to live (cf. above 3). The Per. جهان (jehān) earth is also cognate so also Af. غیلان (ghili) herds.

* Yas. X. 18. (Sel. XIX. Part II).

† Reich. § 765.

vasō-χsaθrō—1/1 adj.—lit. having power at will, used adverbially almost in the sense of “at will.” From *vasa*, will (\sqrt{vas} , to desire, to will; cf. वस्, उभासि etc.) and *χsaθra* power (क्षमा).

fracarāne—1/1 imp. atm.— \sqrt{car} (चर्) with *frā* (प्र), प्रचरै. Note the use of the atm.

tbaešō-taurvā—1/1—*tbaešō* enmity (द्विष्ट) and *taurvād* (cf. तूर्वस्) from \sqrt{taurv} to overcome. Overcoming the enmity (or opposition to his mission).

drujəm-vanō— \sqrt{van} (वन्) to conquer—Conquering the unbeliever. This is to be regarded as an अल्पक् compound.

18. *taurvayeni*—1/1 imp. par.— \sqrt{taurv} (तूर्व)—I may overcome.

tbišvatām—6/3 of the enemies (\times द्विष्टताम्).

tbaešā—2/3 of *tbaešō* (*tbaešayh*—enmity). The plural indicates all acts of enmity.

yāθwām—6/3, the ending *-ām* here being irregular.—Of sorcerers, of wizards—यातुलाम्. Cf. Pers. جادو (*jādū*) magic.

pairikanām—6/3 of *pairikā* f.—Sorceress, witch. Cf. Pers. پری (*peri*). The origin of this word is obscure. Some take it from \sqrt{par} to seduce. Doubtless there is cross-influence of \sqrt{par} to fly (Per. پاریدن *parīdan* to fly). The name is always used in Av. in conjunction with *yātu*, and it seems to apply to the female of this species of evil beings who seduce and lead astray followers of the Law and of the Z. faith.

sāθrām—6/3 of *sātar* tyrant (शास्)—from \sqrt{sah} (शस् - शास् to rule), lit. a ruler and by deterioration of meaning a ruler who abuses his power.* It is one of the tenets of the Z. faith to combat tyrants and to relieve the oppressed: cf. the phrase in *Nirang-i-kustī-bastan*—“*duś-pādišāhā awādišāhā bāt*” (may tyrant rulers be broken).

kaoyām—6/3 of *kavi* (कवि)—The original meaning of the word is “royal” or “imperial,” and it has been used as a prefix to the names of the kings of the Kayanian† House. They are mentioned in Av. and in later Pers. works. The most famous of these are *Kava-Husrava* (Per. کیخسرو *Kaikhushrū*); Yt. IX. 18, and Yt. XV. 32: and *Kava-Vištāspa* (Per. کی گستاسپ *Kai-Gustāsp*) who was the first to aid Z. in his work and who became his first and greatest disciple. But it was another branch of the same family of the Kayanians who were the most violent opponents of Z. In the Gāthās the name *Kaoy*—is used for these royal opponents of Z. who

* Cf. “O, it is excellent To have a giant’s strength; but it is tyrannous To use it like a giant.” (Shaks. M. for M. II. 2).

† This name *Kayanian* is also a derivative from *Kavi*. The Ved. कवि is cognate. कवि अयना is *Kava Uṣ* of Av. and *Kāus* of Shah.

stood for the old *daēva* worship. Hence in Y.A. the word is used in an extended sense of any enemy of the Z. religion. The Pāz. form is *kīk*. The word however is used in the very special sense of “those who are clever enough to see the truth but who would not”—“those who have eyes but would not see.”

karafnām-ca—6/3 of *karfan* (कर्पण). The word is used always in association with *kavi* in both G.A. and Y.A. The special signification is “those who have ears but would not hear.” The Parsis use in Guj. the word करपिण in a sense much stronger than the Skt. कर्पण—in the sense of one wantonly cruel or one who delights in cruelty.

mairyānām-ca—See above 11.—Of serpents (Kan.)—माराणाम्—Mills trans. “murderers”; Dar. says “robbers”; Har. “the wicked”; Barth. “scoundrels.”

bizangranām—two-legged. The word जङ्गा is connected—द्विजंघानाम्.

aśemaoyānām-ca—*aśa* + *maoy* (✓*muy*—मुह् to distort, to make silly)—Those who distort the holy truth (Barth.).

vəhrkanām-ca—of wolves—षकाणाम्. It is noteworthy that the wolf is the type of evil in the Av. while the dog is particularly sacred.

caθware-zangranām—four-legged.

haēnyās-ca—6/1. The word *haēnā* (हेना) is a *daēva*-word. It would be better to take 6/1 as being used here by case attraction for 2/3 (object of *taurvayeni*). In fact the 2/3 form would be *haēnayā**.

pərəθu-ainikayā—6/1—पूर्वनीकायाः—With an extensive front.

davqīθyā—6/1 pres. pt. ✓*dav* to speak which is a *daēva*-word (cf. *yō davata* below, 24). Kan. takes ✓*dav* as identical with *dab* or ✕*daw* (दभ्) and so trans. “deceiving” दवन्त्याः or दभन्त्याः:

patqīθyā—✓*pat* when it means “to be in swift motion” is a *daēva*-word. On rushing; पतन्त्याः Cf. 15 above.

19. *iməm*—2/1 m.—× इमम्.

θwām—2/1 instead of 5/1 due doubtless to the attraction of the two words following.

paoirim—first; almost used adverbially.

yānəm—gift—✓*yam*, यम् (यच्छ) to favour. Cf. यन्म सुन्म RV.V. 67. 2.

jaiðyemi—✓*jad*, गद्—to request, to ask—جستن (justan) to seek.

vahīstəm ahūm—the best world—वसिष्ठमहुम्. The two words are invariably found together in the special sense of the world of the righteous here-

* Reich. § 367. Geld. mentions the v.l. *haēnayās-ca* which would rather spoil the metre.

after, i.e. paradise. The Pers. بہشت (*bihisht*) is used in exactly the same sense and is derived directly from *vahiṣṭa*; P. Guj. વૈષ્ણવ.

aśaonām—6/3—Some translate as “of the righteous” quite literally. But the par. in *jaiḍyemi* makes it better to translate “for the righteous.” The use of 6/3 for 4/3 is quite usual. Z. would be more likely to plead for others who lead the holy life than ask paradise for himself.

raocayhəm—bright—રોચણમ्.

vīspō-χ^vāθrəm—Barth. derives *X^vāθrəm* from *hu + āθra* (breaking ?)* and translates “happiness.” Kan. derives from *χ^van* to shine, to be radiant, to be happy + -θra suffix. In either case the comp. means “all glorious” Mills (Yas. LXVIII. 11).†

bitim—દિતીયમ्.

drvatātəm—health—*drva* (ભૂબ) strong; √*dar* (ધ) to hold fast.

aijḥāsə—(v.l. *aijḥāse*, *aijḥās-ca*)—6/1 f. of the pron. stem *a* equal to Skt. अस्ता:—The regular form should be *ajhā* and with an epenthetic *i*, *aijḥā*. The final -sə is remarkable. The form *aijḥās* is regularly found with enclitics like *ca* and it occurs often enough to be regarded as a regular formation and the s may be due to metrical or euphonic reasons (cf. *kass-θwām* above, 3) or it may be due to the peculiarity of Av. having redundant vowels in the body of or at the end of words. If the reading *aijḥāse* is accepted it may be regarded as influenced by the mas. *ahe*. The meaning of the word is more than a mere demonstrative. It has the force of a personal possessive pronoun—“this . . . of mine,” “this my . . .”

-tanvō—6/1—નાઃ. The word is joined on to the preceding *aijḥāsə* because of the intimate connection between the two.

θritim—third—સત્ત્વીયમ्.

darəyō-jitim—long existence, long continuance × દૌર્ઘજીતિમ् (°જીવિતમ्).

uštānahe—6/1—The word is often translated as “life.” But what it really means is “the vital power . . . inherent in the body and lost at death” (Jack. J.A.O.S.). In Yas. XLIII. 16; *ašəm χyāt uštānā aojāṅghavat*, the 3/1 *uštānā* means “with full vigour.” In Afrin. I. 8, the word seems to mean the same as *jiti*:—*āfrināmi darəyō-χsaθrəm χsaθrahe, darəyō-jitim uštānahe*. The nearest equivalent to *uštāna* seems to be પ્રાણ. *uštāna* is to be carefully distinguished from *urvan*.

20. *tūrim*—fourth—તુરીયમ्.

aēśo—1/1—full of power, one who can do what he likes (√*iś*—શ), hence happy (Barth.). Reich. translates “influential” or “efficient,” Kan. takes

yaθa-aēšo as a comp. and translates “according to my wish,” “at will” (× यथैश्चः).

amavađ—1/1—Possessing *ama* or power, courageous—अमवाद्.

θrāfəðō (v.l. *θrāfðō*)—well-satisfied ($\sqrt{\theta rāf}$ —त्रै). With my task accomplished.

fraxštāne—1/1 sub. (imp.?) atm. $\sqrt{stā}$ with *frā*—note the force of the atm.—I may move about. The insertion of the χ has to be noted after the अपसर्ग *frā*, and it is partly responsible for the shortening of the ā of *frā*. The insertion of the χ before syllables beginning with *s* + consonant is a common phenomenon in Iranian; cf. *Xšvas*, *χštāt*, *spaxštīm*, etc.*

puχδəm—fifth. The Skt. form पंक्तिः is connected and O.H.G. *funfto* seems also cognate. The derivation is probably in the following wise:—

I-E. × *puykto*—Ar. × *pukθa*—Av. *puχδa*.

The suffix is the same as seen in Skt. चतुर्थ, षष्ठि. Av. shows only two ordinals in -θ/δa, *puχδa* and *haptāga*. (Whit. mentions the rare forms पंचथ and सप्तम in Skt. also, § 487 c.)

vanat-pəšanō (v.l. °-*piś*°)—battle winning. The word *pəšana* is cognate with वतना. It is, in the mas., also the name of a *daēva*-worshipper (see Yt. V. 109). A variant *pərət* (fem.) is also found.‡ From $\sqrt{parət}$ (पूर्); cf. Pers. پر (burd) battle or war.

21. *χštūm*—sixth—षष्ठम्. For the χ see *fraxštāne* above, 20.

paurva—1/3 used almost as adv.—beforehand. The plu. form refers to the “we” implied in “*būiḍyōimaiḍe*.” See Reich. § 610.

tāyūm—thief or highwayman—तायुम्.

gadəm—Used almost always with *tāyu* in sense of a bandit or a murderer. The word seems to be the same as *gada* (गद) evil, unholiness. In the Pah. trans. of Yas. LXV. 8, the word is written *gadak*, but owing to the peculiarity of Pah. writing Dar. has read it *sak* and has translated “Scythian.”||

būiḍyōimaiḍe—1/3 opt. atm.— \sqrt{baod} —बुध् to know, to be aware of. Note atm.

mā is used here with the opt. though the usual practice is to have *mā* with imp. and *nōiṭ* with opt. But in Y.A. *mā* is used with the opt. if the preceding coordinate clause is positive and is connected by way of contrast with the clause containing *mā*.¶ It may also be noted that the opt. is used here with almost the force of the imp. so that the translation should be with *let*, not *may*.

* Reich. § 174.

† Seen also in पंक्तिरथ a name of दग्धरथ

‡ Yt. XI. 15.

|| Études Iran. II. 355.

¶ Reich. § 655.

ciś—Any one. A palatalised variant of the inter. pron. (1/1 m.) used indefinitely. The word is enclitic. RV. shows the form शिः in phrases like नाशिः and नशिः. The n. shows palatalisation in Skt.—चित्. Cf. Lat. *quo quisque*, Gk. ποτίς, O. Bul. *kuto*—*cito*.

paurvō—The form is 1/1 referring to the sg. *ciś*. Used adverbially; see above *paurva*. Cf. also *paoiryō* above 14.

būiḍyaētā—3/1 opt. atm.—note atm.

vīspe—1/3 in form but 2/3 in sense—The use of the form *vīspe* is so frequent esp. in phrases like *vīspe-daēva*, etc., that it is used for other cases as well, see 24 below. विष्णे for विष्णान्

22. There is a clear break in the argument here. The requests of Z. and the dialogue have ended.

aēibis—3/3 of dem. pron.—एभिः ins. used for dat. (Reich. § 428). This is partly due to phonetic decay which is specially noticeable in Av. among all cases which have the *bh*-endings. Partly also this is due to the overlapping of cases due to the very rare use of ins. in Av.* This phenomenon is called *syncretism*.

yōti—1/3—ये. The regular G. A. form.

aurvantō—2/3—Horses (Kan.)—अर्वताः. From वृ—'ar—वृ to be swift. Reich. takes this as 1/3 and translates “Heroes.” He explains the construction as “incorporation of the antecedent.”†

hita—2/3 p.pt. pass. वृहि—वित्—to bind, to restrain—well-trained. The word is used in du. or pl. and refers to teams of horses.

taxšənti—urge. The use of वृतक् in this sense is probably due the suffix *-s* added to the root *tak* (to run) almost like a विकरण.

arənāum—2/1—Battle, victory. The acc. of the goal to be reached or attained. Kan. translates “race-course” which is not at all unlikely as the Iranians in common with the Indians had a great love for racing and for horses. Barth. (Wb. 196) says the origin is uncertain, but he says it is probably cognate with the form *ərənāvi* (see above 3) and that it probably meant that which is gained, i.e. victory. Cf. O. H.G. *ernust*.

zāvara—2/1 n.—Strength—Pers. ژو (zaor) strength—The word *zavah*‡ (Power) is probably connected. Kan. postulates वृ॒ zu to be strong—Skt. जवस् (?).

baχšaiti—grants. वृ॒ बाख्श॑ (though not used in that sense) a derivative from वृ॒ baj with *s*-suffix. Originally the word seems to have meant “to divide.” Pers. بخششیدن (bakhshidān) to grant.

āzizanāitibiś—3/3 pres. pt. f. वृ॒ जान् (जन्) to bear + अ conjugated in the third or reduplicating class—the ins. is used for dat.||—To those who are bearing.

* Giles, Phil. § 305.

† § 738.

‡ Yas. XXXIII, 12.

|| Reich. § 470 calls this “a mistake” of the Y.A. dialect.

daðāiti—grants; (lit.) makes *✓dā* (आ).

χ̄sætō-puθrim; (v.l. *-θrəm*)—2/1 n. Possession (i.e. birth) of a brilliant son—*✓kši* to shine (cf. Skt. शाया). Kan. translates as if he had adopted this reading—“a brilliant son.” It may be mentioned here that among orthodox Parsis even now the women recite the Haoma Yašt during pregnancy with the object of getting fine children.

ašava-frazaintim—faithful descendants—religious progeny. The word is collective hence sg. Cf. Skt. प्रजा, Pers. فرزند (*farzand*), offspring.

taē-cit—1/3 for 4/3 m. doubtless owing to the attraction of *yōi*, etc., following. The *cit* is the indef. enc. pron. used here almost in the sense of all (lit. any one). Translate “all those who.”

katayō (आ०.)—1/3—Ready, willing; from *✓kan*—कन् (Barth. Wb. 433). In the Hb. air. D., however, he takes *yōi katayō* as “every one who” (cf. अतिक्रित्) taking *kati* as an inter. pron. stem (cf. कतिपय). Kan. takes it to mean “householders” which is certainly better, because the word *kata* is found in Ven. II. 26 to mean “house” or “dwelling place.” In Ven. V. 10, 11, the word means a sunken receptacle dug out in the floor to receive the dead body before its final removal. The origin would be from *✓kan* (कन्) to dig. Cf. Pers. *ā* (*kad*) house, Goth. *hēthyō* room. The reading *patayō* has also been suggested.

nasko-frasāyhō—1/3—Studying the scriptures (Barth.)—Teaching the scriptures (Kan.). The Nasks were the collections of the ancient Av. texts which were contained in 21 separate books or groups of texts. These are enumerated in Pah. books.* *frasāyhō* from *✓sās*—सास् with *frā*—प्र

āyhənte—3/3 pres. atm.—lit. sit—*✓āh*—आस्—to sit. The word is often used to denote habit or continuous action so here the translation is “are occupied.” Note atm.

spānō—2/1 of *spānah* n.—Holiness (Barth.). Wisdom (Kan.). Probably the word *spənta* is connected; cf Lith. *szvēntas*, O. Bul. *svētic*, holy.† The word *spitama* may also have been a variant of *spəntama*.

23. *tās-cit*—1/3 for 4/3 f. as in *taē-cit* above 23. Also *cit* has the same force.

kainīnō—1/3 of *kainin* f.—Virgin, unmarried girl. The stems *kainyā* and *kainī* are also found. Barth. states that the form in *-i* is the most correct. Cf. Skt. कन्ना; in Caspian dialects *kina* means “daughter.”

āyhaire—3/3 pres. atm. *✓āh*—आस् to sit—See above, 23, *āyhənte*. The *-r-* ending in atm. is used in Av. more often than in Skt. (Reich. § 257).

darəyəm—adv.—for a long time. Originally a case form 2/1 (दौर्घम्). Cf. चिरम्.

* See Introduction for details.

† Barth. Wb. 1621.

ayrvō—1/3 adj.—unmarried. Kan. (Dict.) explains the derivation as from *a* (negative) + *yru* (गृ, husband). Reich. needlessly takes *yru* as meaning “heavy” or “pregnant.”

haiθim—true, faithful—सत्यम्. Barth. in quoting this passage (Wb. 1521 under *rāda* and also 1761) marks this word (*haiθim*) as doubtful and proposes to read *paiθim* (पतिम्). This seems somewhat unnecessary, because *rāda* means nearly the same thing.

rādəm—lover, husband. Probably adj. here, “loving.” From √*rā* δ/d (रा॒ष्) to protect. The Skt. राष्णि might be a feminine cognate.

moṣu—quickly (Kan.), as soon as (Reich.)—Ved. मचुः.

jaiḍyamnō—pres. pt. pass. √*gad* (गद्) or √*jad*, to speak—being requested, being entreated गच्छमातः.

huxratuš—1/1—the wise one (Reich.)—the powerful one (Kan.)—कुरुतुः. Perhaps the clause *moṣu . . . huxratuš* goes with each sentence beginning from *Haomo aēbiš yōi aurvanto . . .* (22)

24. *təm-cit*. The *cit* here is probably emphatic. May be translated “him indeed.”

Kərəsānīm—Name of an opponent of the Māzdayasna faith. He is the Aryan कर्णनुः who in the Veda figures as a guardian of Soma. In the Av. he becomes the opponent of Haoma and consequently represents the evil side. The Pah. version gives the name as *kalasyākā**, and this word has had a strange history. In the later Pah. writings it denotes the Christians. There is also the word *kilisyā* (from Grk. ἐκκλησία) which means a Christian church, and no doubt the similarity of sound helped the similarity in meaning as well. But this has confused some of our ancient commentators. Nair., for instance, explains the present use as referring to the Christians, which is obviously improbable. The Pah. word *kalasyākā* is used in the *Bahman Yašt* (III. 3-5) as meaning Christian and in the same Yt. (II. 19) we get the phrase *Akandgare kilasyākīh*, i.e. “Alexander the Christian.” This obvious anachronism is due to the loose employment of the epithet to denote any non-Persian †, like the word अरब in India or رومي (rūmī) in Mod. Per. Alexander having been the arch-enemy of Persia and the Z. faith the Persians of the Sassanian period naturally applied to him the term by which they used to designate their contemporary foes of the Christian empire of Byzantium.‡

apa—from, एव.

χ̄saθrəm—2/1—power. K. was dethroned by Haoma and driven from his kingdom.

niśādayat—3 1 impf. caus. par. √*had* (घट्) + *ni* (नि)—lit. “made to sit down” i.e. “cast down” or “dethroned.”

* Barth., Wb. 470, marks the word as doubtful and reads *Karyak*.

† Very probably this has led Dar. (Z.A. II. 83.) to say that *Kərəsānī* symbolises Alexander and the Greek domination in Persia.

‡ Modi Dict. under *Kərəsānī*.

raosta—3/1 s-aor.—Kan. derives from *‘raoδ* (× राष्ट्र, रक्त) to grow and translates “grew big” or “swelled up” (with his great schemes). Barth. gives the *√raoδ* (रक्त) to weep or “to bewail.”

χšaθrō-kāmya (āπ)—Kan. takes this as 7/1 and translates “in pride of sovereign power.” Reich. following Barth. translates “with apprehension for his reign,” i.e. fearing he may lose his kingdom. He takes it as 3/1 and explains the case as “instrumental of cause” (§ 451). In either case the ending is irregular. If 7/1 we can quote parallel examples like *zastaya*, *nmānaya*, etc., the termination being -*aē* + *a* (ā) postposition (cf. *raodaēśva* above, 5, for the postposition).* If we accept 3/1 we have to explain the form as *°kāma* + *ā*, the *y* being euphonic (Reich. § 333, where he traces the influence of the pron. dec. in such forms).

davata—bragged—see *davāiθyā* above 18.

mē goes with *daijyava* later on in the next line.

apām—adv.—hereafter, henceforth—originally a case form 2/1 of *apa* cf. *darayom* above 23.

āθrava—priest—पथवैन् is connected. Kan. derives from *Ātar* (fire) + *‘van* (वन्) to win.

aiwistiś—Teaching or study (especially religious). Reich. takes it as 2/3 f. obj. of *vərəiḍyē*. He derives it from *‘ah* (अह्) with *aiwi* (अभि) and compares अभ्यास. The suffix in this case is -*ti*. Kan. translates “teacher” (1/1 in apposition to *āθrava*) and derives from *aiwi-stā* (अभिष्ठा).

vərəiḍyē—dat. inf.—for the spreading or increase of—एष्वै. Kan. takes the words “of the Māz. religion” as the obj. understood of this inf.

daijyava—7/1 of *daijhu* (*daṄyu*) country, kingdom. See also below 27.

carāt—3/1 subj.—May go about.

vispē—1/1 in form but 6/3 in sense because it is syntactically connected with *vərəiḍinām*.

vanāt—3 1 subj. *√van* (वन्), to win, to overcome; governs gen.

nī . . . janāt—3/1 subj. *√jan* (जन्) + *nī*, to strike down, to overthrow.

25. *uštā*—Hail!—Here interjection. The word *uštā* means “health.” Probably connected with *√uṣ* (उष्) to be warm, referring to the heat of the human body. Skt. उष्ण is also probably cognate.

χvā—3/1 of pron. *χvā*—by (thine) own—× स्वा (स्वम्)

aojayha—3/1 of *aojayh*—ओजया. Note the shortening of final vowel regularly found in Y.A. except where the Gāθ. form is consciously or unconsciously imitated, as in *χvā* above.

apivatahe—2/1 pres. atm. *√vat* (*vaēt*) + *aipi* to know or understand. The Skt. विद् (वेद्) is perhaps cognate but the “pada” is different.

* Kan. A.G. § 96, p. 69; also Jack. A.G. § 239 and even Reich. § 331.

pourvacām—6/3—lit. “many sayings” (Barth.). Full (spoken) words (पुर सच्चान्, Kan.), i.e. words replete with meaning.

ərəžuχδanām—Rightly, i.e. truthfully, spoken—सत्यानाम्.

pairi-frāsa (ār.)—3/1—lit. “by asking round,” by cross-questioning. √*parəs*—पूछ, to ask. The Eng. *paraphrase* suggests both the sound and the sense. Skt. × प्रतिप्राशम्, the form प्रतिप्राशः, occurs in AV.*

pərəsahi—पूछति.

vācim (v.l. °cīm, °cəm)—speech—वाचम्.

The idea here is that H. trusts his worshippers to be truth-speaking and straight, hence he does not test them in round-about ways.

26. Geld. prints this as prose, though the passage can bear being represented metrically by putting proper stops—it must however be confessed that most of these divisions would be either too long or too short. These suggested divisions are indicated in the text.

frā . . . barat—3/1 impf. par. augmentless—brought (forth), प्राभरत्.

paurvanīm—2/1 adj.—the first.

aiwyāyghām—The sacred girdle made of 72 strands of wool twisted together into three bundles of 24 each and then woven together into a thin hollow tape-like shape. This is the sacred girdle called *Kusti* which is worn by every Z. from the day of the investiture to the moment of death. The ceremony of investiture takes place between the ages of 7 and 15 and was probably nearer the higher limit in ancient Iran. This ceremony is called the *Navajōt* (lit. new-birth) and corresponds exactly to the उपनयन्- ceremony in India. Cf. also the idea implied by दिज. One contrast may be pointed out, namely that while the Hindu यज्ञोपवीत is worn across the shoulder the *Kusti* is worn round the waist—more like the मेखला. From √*yāh* (यास्) + *aiwi* (एभि) to wrap around. See also Introduction.

stehr-paēsayhām—Star-begemmed. The -*hr-* in *stehr* is noticeable owing probably to a strong stress accent on the first member of the comp.† Skt. × सारक (तारक), cf. also साभिः‡. The phrase is mostly used with *Mainyū-taštēm*. There is probably here a reference to the ancient Aryan myth about Orion’s belt. Tilak in his *Orion* || discusses this passage at length and comes to the conclusion that the girdle of Haoma and the यज्ञोपवीत mentioned in the verse of the *Brahmopaniṣad*, यज्ञोपवीतं परमं पवित्रं प्रजापतेर्यत्पुहञ्चं पुरस्तात्, are identical with the belt of Orion, star-studded like that of Haoma.

Mainyū-taštēm—woven by the (two) Spirits. √*taś*—तत्—Prs. تواشیدن (tawashidān) to weave. The long ū fits the metre better but Geld. has it short.

vayuhim—excellent.

* प्रतिप्राशो जहि—S.B.E. XLII. p. 305.

† Whit. § 1273.

‡ सुभिरन्या पिपिष्ठे (the other—the Night—decked herself with stars) RV. VI. 49. 3. || Chap VI.

daēnām—Religion. Pers. *دین* (*dīn*) religion. Barth. is doubtful about the origin. Geld. connects it with *√dāy*—to see, to observe and compares Skt. धौ, and Prs. *دیداد* (*dīdan*) to see. There is another *daēnā* (which means the inner Ego or conscience) which also may be connected.* The word is in apposition to *aiwyāyhem*.

māzdayasnīm—Mazdā (God)-worshipping. *Mazdā + yasna* (एस्ना), *√yas* (यज्) to worship. The Religion of Mazdā is as it were the protecting girdle of Haoma.

āat—Since then.

aijhe—6/1 m.—Refers to the *daēnā*-girdle of H. The gen. with p. pt. in *-ta* is a notable construction; cf. *kainīna anupaēta maśyānām* (maidens not wedded to men), Yt. XVII. 55.† Note that the identical form is used for fern. as well.

aiwyāstō—1/1 p. pt. m. *√yās + aiwi*—invested with (the girdle), or entrusted with (the commandments of the religion). Both the meanings seem to be implied in the phrase *aijhe aiwyāstō* which may refer to either *aiwyāyha* or *daēnā* equally well. Probably it has been meant to be understood thus in this double sense.

barṣnuš—2/3 governed by *paiti*—heights. *√barəz*— \times वर्ह (वर्ध) — to increase.

paiti—upon—प्रति

gairinām—6/3—of the mountains—गिरौषाम्

drājayhe (अ.)—adv.—For a long time. Orig. 2/1 of *daraya* (Reich.). Barth. takes it to be an inf. 4/1 of *√drag* to hold fast, to guard.‡ Kan. takes it as 4/1 of *drājagh*. The meaning is “through the ages.” For the form, cf. चिराय also Per. جار (darāz) long.

aiwiḍātiś-ca (अ.)—2/3 f.—Words (Reich.)—Mandates (Kan.). Defence (Wolff).|| Barth. in Hb. air. D. translates “vestments,” but in Wb. gives “words.” The word seems cognate with अभिधान

gravas-ca (अ.)—*√grab*—प्रभ—to hold, to grasp. Cf. Eng. *grip*.—Support or stay (Wolff); sentences (Barth.). Kan. translates “hymns” from *√gar*—ग्र—to sing.

māṛrahe—6/1—Of the Scripture—मन्त्रम् would convey fully the sense.

The last sentence from *aat aijhe . . .* etc. has been variously rendered:

“Thenceforth, invested with this (girdle) thou hast made thy abode on the tops of mountains (and there thou recitest) through the ages the commands and hymns of the Scriptures” (Kan.)¶

* Barth. Wb. under *daēna*. † Reich. § 501. ‡ Wb. 774. || Trans. of Avesta.

¶ Kh. A. b. M. The above is however a free rendering of the Gujarati version of Kan.

"Thenceforth . . . mountains, (thou who art) the stay and support (Schirm und Stutz) of the Scriptures" (Wolff).

"Thenceforth . . . mountains, in order to guard the words and sentences of the Scriptures." (Barth.)*

27. *nmanō-paite*—8/1—For *nmana* see above 13.

vis-paite—*vis* orig. means a collection of families or houses, i.e. a clan—Lord of the village, Kan. translates *vis* by "street." See above 7.

zantu—Province. Kan. says "town" (cognate with जन्म).

daijhu-paite—Lord of the land or of the country—Pah. *dehpat*, Pers. ده (dih) land, دهکان (dihkān) a landholder.

Note the natural arrangement of the political organisation in Persia, "House," (in a political sense) is the smallest of the political units of the old Iranian race, which are thus divided: *nmāna*, "house," (family) *vis* "village" (union of families), *zantu* "country" (union of villages), *daijhu*—"land" (union of countries).†

The climax in the arrangement *nmāna*, etc., is noteworthy and is frequently repeated throughout the Avesta.

spanayha—3 1—See *spāno* above 22. Through holiness or through wisdom.

vaēdyā°—Wisdom; √*vaed*—× वेद् (विद्) to know.—विद्या°.

amāi-ca—4 1—For courage.

māvōya . . . *tanuye*—4 1—for my own body. *māvōya* is a variant of *māibya* (× मध्यम्, मध्यस्). The word *tanu* is often used as an emphatic ref. pron., cf. Gāθ. xxx. 2. (Sel. xxxiv, Part II). The *māvōya* is clearly an instance of case-atraction. This word ought to have been *mana* (6/1).

upa-mruye—1/1 pres. atm.—I invoke. Note the atm., "I think of thee" i.e. "I remember thee" (Kan.). √*mru* might be the Skt. स्मृ

θrimāi-ca—4 1—Strength, courage, satisfaction. Kan. translates "happiness."

yat introduces an explanatory adj. or phrase—Reich. § 749. For the n. gender see above 4.

pouru-baox̄nahe (āπ.)—6/1 for 4/1 referring to *θrimāi*. Barth. translates "bringing salvation or succour to many"; √*baog*, to save. In a note however (Wb. 901) he says that if there were another passage where the word occurred one could be able definitely to say whether or not there was any connection with मुग्नि (and भक्षण ?).‡ Kan. translates "full of joys."

28. *vī . . . bara*—Take away from—विभर

gbaējəbiš—3/3 for 5/3 according to Kan., "from the wickednesses." Reich. says that 3/3 is used instead of 2/3 (§ 427) and translates "take away the enmity."

* Wb. 529.
for "country."

† Reich. A.R. p. 99. Note that he uses "country" for "province" and "land"
‡ In Skt. भृत् may also be used in the sense of protecting.

manō—2/1 n.—Mind or thought (Kan.). Reich. takes it to mean “plot” or “design” and the other German scholars are of the same opinion. They translate “(take us) away from the designs of the angry ones.” There are syntactical objections to this however, as *vi...bara* according to its natural sense should govern the abl. of the thing from which the worshipper wants to be taken away. Kan. seems therefore more correct and more natural.

graməntām (v.l. [°]*mantām*)—6/3—Angry or passionate (Barth.); \sqrt{gram} to be hot; cf. **غَرْم**, Pers. *گرما* (*gharm*) hot; O.H.G. *gram* (angry). Eng. *warm* is also cognate. Kan. derives from *gar* (गर्) poison and translates “poisonous (-minded)” or wicked. “Angry enemies” (Mills). The gen. refers to the *ībaēsēbīś* above.

ciś-ca—And whosoever. The *ciś* is 1/1 m. while *cit* is 1/1 n. See *mā-ciś* above 21.

ahmi—7/1 n.—in this—**अहमिन्**. Found also as *ahmaya*.

aijhe—7/1 f.—in this— \times **अस्त्रा** (**अस्त्राम्**).

vīsi (v.l. *vīse*)—7/1.

zantvō—7/1. The regular Av. loc. ending for m. stems in -*u* is -*au* (cf. गुर्ते). In the G.A. however we occasionally get -*ā*, e.g. *xratā*.* In Y.A. this becomes regularly -*ō* which combining with the -*u* gives -*vō*. The -*v-* may be occasionally dropped, e.g. *haētō*—**हैतौ**—on the bridge. This -*ō* is probably in orig. the 6/1 ending. (Jack. A.G. § 265).

aēnayha^ā—1/1 of [°]*hvant*—lit. full of injury, harmful. Revengeful (Kan.).

gəurvaya—2/1 imp. par. *gə/arəw* (*grab*)—**ग्रभ्** (**प्रभ्**) to take away.

-*hē*—enclitic 6/1 of the pron. 3rd per.—See *śē* below.

pādave—5/2— \times *paða + wyā* (Ar. \times *bhya*—**भाय**)—From (his) legs—A *daēva*-word.

pairi...varənūiði—2/1 imp. par. \sqrt{var} (**व**) + *pairi* (**परि**)—lit. turn upside down— \times **परिदृण्हि**. Take away or destroy (Kan. and others).

-*śē*—enclitic 6/1. *he* and *śē* are enclitics used in Y.A. frequently both for 4/1 and 6/1 and in a few cases *hē* seems to be used for the plu. (Jack. A.G. § 395).

uṣi—lit. “ear,” hence intellect. Per. **عُشِّ** (*hūsh*) intellect. When used literally to mean “ear” the word is in the *ahura*-sense, the *daēva*-word is *karəna* (**कर्ण**).

skandem...kərənūiði—lit. reduce to disorder (to pieces), i.e. completely destroy—**दिङ्गम् क** (cf. **किकिरा कण्** RV. VI. 53. 7-8).

29. *zbaraθaēibya*—*āπ.* 4/2 of [°]*raθa*—leg (*daēva*). \sqrt{zbar} (**जर्**) to be crooked.

* Yas. XLVIII. 4. Probably *ā* or *āu* was the older pronunciation of the Skt. **शृ** as well.

fratuya^ā—2/1 pres. opt. par— $\checkmark tu$ (तु) + *frā* (प्र)—Give strength. Pers. توانیدن (*tawānidan*) to be able.

gavaēibya—4/2—hands (*daēva*). *zasta* (रक्षा) is the corresponding *ahura*-word.

aiwi-tūtuya^ā—2/1—pft. opt. par. $\checkmark tu + aiwi$, to strengthen.

zām—2/1 f.—The earth. *zēma* is another form.

mā . . . vaēnōit—3/1 opt.—The opt. 3 per. with *mā* is remarkable. The sense is almost imp.—“let him not see” rather than “may he not see”. Cf. verse 21 above. $\checkmark vin$ —वेणि—Pers. बन् (*bīn*) saw.

Note the sudden transition from 2 per. to 3 per.

aśibya—3/2—see above 8.

gām—Taken by some to be a var. of *zām* in the sense of “creation”, so Kan. The word *gōuś urvān* (Gāθ. Ahu. XXIX. 1.) is used to denote “the spirit of creation.” (Cf. the idea of गोपाल in Skt. mythology.) Some people take it literally to mean “cattle.” See Sel. XV below.

aēnayhai—den. verb, from *aenah* (एनस्) injury—does harm, injures. The verbal form occurs only here.

kəhrpəm—2/1 of *kərəf* f.—Body. See *hu-kərəfš* above 16. The cognate Skt. कृप has only the 3/1 कृपा found in Veda.

30. In this and the following two *kardehs* some portions are given by Geld. as prose. They have been arranged here metrically to indicate where rhythm requires the break, the metre however does not always come right. See also 26 above.

paiti—प्रति—against, with gen.

ažoiš—6/1 of *aži*—serpent.

simahe—6/1 adj.—dreadful (Kan.)—Reich. takes it as a noun and translates “a horror” i.e. “a horrible thing.”

visō-vaēpahe—emitting poison, $\checkmark vaēp$ —वप्—to emit.

nāśəmnāi—4/1 of pt. of *s-* aor. atm. $\checkmark naś$ (नम्) to perish, to be destroyed (Barth. Wb. 1055). The sense here, says Reich., is future (§ 669). Hence the translation given both by Reich. and Barth. is “(for fear) lest the righteous be destroyed.” But in Hb. air. D. Barth. takes *nāśəmnāi* as pres. pt. atm. and translates “for the protection (or welfare) of the righteous.” This is from $\checkmark naś$ to attain, to reach. Kan. takes it in the latter manner.

aśaone—4/1 instead of 6/1 by case-attraction.

vadarə—2/1 n.—weapon $\checkmark vad$ (वध्) to slay.

jaiði—2/1 imp. $\checkmark jan$ (*zan*)—रक्षा to slay, to strike—Smite - × जाहि (जाहि).

vivarəzdvavato (āπ.)—6/1 of p. pt. par. $\checkmark varəd$ (वध्) to increase, hence “One who has grown great,” i.e. proud (Barth.). Kan. takes it as act. p.

pt.* $\sqrt{varəz}$ (to work) with prefix $vī$ (against) and translates “working against (the Law of God).”

$\chi rviśyatō$ —6/1—Cruel, bloodthirsty. Connected with **ऋषिः**; $\chi rū$, raw flesh. The Eng. word *raw* is also cognate.

$zazarānō$ —6/1 pft. pt. \sqrt{zar} (ए, झणौते) to be angry. Angry, fuming. Pers. $\ddot{\alpha}zurdā$ ($\ddot{\alpha}zurdan$) to injure is cognate.

31. *drvatō*—6/1 of *drvant*; see above 8.

sāstarś—6/1 of *sāstar* $\sqrt{sāś}$ (शास्) to rule—Oppressor or tyrant. The word *sāstar* (शास्) lit. meant “prince” or “ruler” then it degenerated in meaning. This, says Barth.,† is due to the influence of another *sāstar* (connected with *sādra*, pain) on the meaning.

aiwivōiždayantahe (आ.)—6/1 pres. pt. par. of *aiwi* + the comp. verb *vōiždā* (to smite) to lift up (a weapon).‡ Here Barth. takes the phrase *aiwivōiždayantahe kamərədəm* to mean “holding up (proudly) his wicked-head.” Kan. takes *kamərədəm* as abject of *paiti* and translates “against the head of the man who injures.” The comp. verb *vōiždā* is from \sqrt{voij} (to injure) + $\sqrt{dā}$ (cf. *yaoždā* above 1). Also connected is *vōiγna* (विघ्न)—an inundation, Skt. वेग also seems cognate.

ahūm-mərəncō—6/1—Life-destroying or soul-destroying— $\sqrt{mərənk/c}$, मर्च्, to twist, to torture (cf. Hin. जोरचाना, Guj. મચડવું). *mahrka* (above, 8) is cognate.

mās... daθānahe—6/1 of pres. pt. atm. of the comp. verb *māzdā* (*man* + *dā*), to bear in mind, to remember. The components of the comp. verb are separated, which is a common phenomenon in both Skt. and Av. Cf. *yā zrasca dāt* (that she may believe and...) Yt. IX. 26.; अदस्मै धन् (RV. II. 12. 5).|| See also Whit. § 1081ff. In later Skt. we get periphrastic forms (like the pft.) whose two components are separated by other words intervening—cf. तं पातथां प्रथममात्र पपात पथात् (*Ragh.* IX. 61); प्रभंथां यो नज्जरं चकार (*Ib.* XIII. 36). Kan. offers another suggestion also ¶, that *mās-vaca* may be taken as a *dvandva*-comp. (2/2) meaning “creed and word” and *daθānahe* would then mean “holding (outwardly).”

§*yaōθnāiš*—3/3—In actions, lit. by actions.

apayantahe—applying or observing. \sqrt{ap} (एप) to obtain. In the -aya class means to follow out, to observe (Reich.).

32. *jahikayāi*—4/1 for 6/1 of *jahikā*, a woman of ill-fame, a wicked woman. The peculiar use of dat. is paralleled in the Brāh. literature of Skt., e.g. ऋय पथः

yātumāityai—full of magic (for subduing her victims), full of wiles.

* A.G. § 563. This is formed by root + *ta* + *vat*. Cf. छतवत्. See Whit. §§ 959-960.

† Wb. 1574. ‡ Cf. Gaθ. Ahu, XXXII. 10. (*yas-cā vadārē vōiždāt ač ādne* (and he who lifts up weapon against the righteous). || Reich. A.R. p. 100. ¶ Kh.Av.b.M., in a footnote on this passage.

maodanō-kairyāi (ାର) — delighting in (forbidden) pleasures, voluptuous. The word *maodana* (ମୋଦ, ମୁଦ) has a bad signification. Cf. Eng. *lust* as contrasted with Ger. *Lust* (desire).

upaśtā-bairyāi (ାର). Barth. (Wb.) says it is obscure. The first part is evidently the same as ଉପଶ୍ମ (lap) and the second is from *bar* (ଗ୍ରୀ) to bear. Kan. says شهوت پورست (shahvat-parast) lustful* which seems a very likely rendering.

yeyhe—6/1—m. in form used for the f. this is doubtless owing to the greater use of the m. form. Whose, ଯସ୍ତା:

frafravarti—3/1 pres. inten.—flutters or tosses about. √*fru*, ଫୁ, to fly.

awrəm—1/1 n.—Cloud, ଆରମ୍ଭ.

vātō-śūtōm—Wind-tossed, ବାତଶୁତମ୍; √*śu*—ଶୁ

yat used merely to introduce the repetition which marks the end of the hymn or chapter (Reich.)†. May be translated by “verily,” “indeed” or a similar mildly emphatic word. Kan. omits it in his trans.

hē—4/1 m. used for the f. referring to the *jahikā*; see above 28.

* Kh. A. b. M. He reads however *upasta*?

† The Upanishads also show a similar repetition at the end of chapters.

II.

II.

Sraoša Yašt—Yasna LVII.

I. 2*. § Sraošem¹ ašim², huraođem³, | vereθrājanem⁴, frādat̄⁵-gaēθem⁶, | (ašavanem)⁷, ašahe⁸ ratūm⁹ yazamaide¹⁰.

yō¹¹ paoiryō¹² Mazdā¹³ dāmān¹⁴ frasteretāt̄¹⁵ paiti¹⁶ baresmen¹⁷,
yazata¹⁸ Ahurem¹⁹ Mazdām²⁰, yazata²¹ Amešē²² Spentē²³,
yazata²⁴ Pāyū²⁵ ḡwōreštārā²⁶, yā²⁷ vīspa²⁸ ḡwōresatō²⁹ dāmān³⁰.

3. ahe¹ raya² x̄arenajha³-ca⁴,
ahe⁹ yasna¹⁰ Yazatanām¹¹,
Sraošem¹⁶ ašim¹⁷ zaoθrābyō¹⁸,

aijhe^b ama^a vereθrayna⁷-ca⁸,
tem¹² yazāi¹³ surunvata¹⁴ yasna¹⁵;
[Ašim¹⁹-ca²⁰ Vajuhim²¹ bərezai-
tim²²],

Nairim²³-ca²⁴ Sayhem²⁵ hurao-
đem²⁶;]†
vereθrajā³² Sraošō³³ ašyō³⁴.

ā²⁷-ca²⁸-nō²⁹ jamyāt̄³⁰ avanjhe³¹

4. § Sraošem¹ ašim² yazamaide³. | ratūm⁴ bərezantem⁵ yazamaide⁶, |
yim⁷ Ahurem⁸ Mazdām⁹, | yō¹⁰ ašahel¹¹ apanōtemō¹² | yō¹³ ašahe¹⁴
jaymūstemō¹⁵. | vīspa¹⁶-sravā¹⁷ zaraθuštiri¹⁸ yazamaide¹⁹; | vīspa²⁰-
ca²¹ hvarštā²² šyaōθna²³ (yazamaide)²⁴ | varsta²⁵-ca²⁶ varešyamna²⁷-
ca²⁸.

yejhē²⁹ hātām³⁰ āat̄³¹ yesnē³² paiti³³ vajhō³⁴
Mazdā³⁵ Ahurō³⁶ vaēθa³⁷ ašāt̄³⁸ hacā³⁹
yājhem⁴⁰-ca⁴¹ tās⁴²-ca⁴³ tās⁴⁴-ca⁴⁵ yazamaide⁴⁶.

II. 5. Sraošem¹ ašim².... ratūm⁹ yazamaide¹⁰.‡

6. § yō¹ (paoiryō)² baresmā³ frasterenata⁴, | ḡryaχštis⁵-ca⁶, panca-
yaχštis⁷-ca⁸, | hapta-yaχštis⁹-ca¹⁰, nava-yaχštis¹¹-ca¹², | ā¹³-x̄snūš¹⁴-
ca¹⁵ maidyōi¹⁶-paitistānās¹⁷-ca¹⁸; | Amešanām¹⁹ Spentanām²⁰ yas-
nāi²¹-ca²² | vahmāi²³-ca²⁴, x̄nāoθrāi²⁵-ca²⁶, frasastayaē²⁷-ca²⁸.

ahe¹ raya²....tās⁴⁴-ca⁴⁶ yazamaide⁴⁶.||

III. 7. Sraošem¹ ašim²....ratūm⁹ yazamaide¹⁰.

* The first "verse" is used only for liturgical purposes and so is omitted here. The real Yašt begins at 2. The Roman figures indicate the *kardēs* or sections. † See notes below.

‡ First sentence of 2, repeated here and elsewhere.

|| 3 and 4 repeated here and elsewhere.

II.

Sraoša Yašt—Yasna LVII.

I. 2. We worship¹⁰ Sraoša¹ the Holy², the beautiful³, the victorious⁴, bringing-prosperity⁵-to-the-world⁶, the Righteous-one⁷, of Righteousness⁸ the Master⁹.

Who¹¹ first¹² of the creatures¹⁴ of Mazdā¹³, having-spread¹⁵ ¹⁶ the Barəsman¹⁷, worshipped¹⁸ Ahura¹⁹ Mazda²⁰, worshipped²¹ the Holy²³ Immortals²², (and) worshipped²⁴ (both) the Maintainers²⁵ and Creators²⁶, who²⁷ (both have) fashioned²⁹ the whole²⁸ of (this) creation³⁰.

3. For his¹ splendour² and⁴ for (his) glory³, for his⁵ strength⁶ and⁸ for (his) victory⁷, (and) for his⁹ worship¹⁰ of the Worshipful-Ones¹¹, him¹² (do) I worship¹³ with well-sounding¹⁴ hymn¹⁵, Sraoša¹⁶ the Holy¹⁷, with libation¹⁸, and²⁰ the exalted²² Aši¹⁹-Vaguhi²¹, and²⁴ the beautiful²⁶ Nairyā²³. Saŋha²⁵; and²⁸ may the victorious³² Sraoša³³ the Holy³⁴ come³⁰ unto²⁷ us²⁹ for help³¹.

4. We worship³ Sraoša¹ the Holy². We worship⁶ the exalted⁵ Lord⁴ who⁷ (is) Ahura⁸ Mazda⁹, who¹⁰ (is) the highest¹² in holiness¹¹, who¹³ (hath) reached-the-highest¹⁶ through holiness¹⁴. We revere¹⁹ all¹⁶ the commandments¹⁷ of-Zaraθuštra¹⁸, we revere²⁴ besides²¹ all²⁰ well-performed²² deeds²³, both^{26*} (those) performed²⁶ and²⁸ (those that) shall-be-performed²⁷.

(That man) among-those-that are³⁰ of whom²⁹ Ahura³⁸ Mazda³⁵, through³⁹ (his) holiness^{38†}, knoweth³⁷, (that he) verily³¹ (is) better³⁴ as-regards³³ acts-of-worship³², (and those women) too⁴¹ of whom⁴⁰ (Ahura Mazda knoweth likewise)—(all such,) both^{43*} men⁴² and⁴⁶ women⁴⁴ (do) we revere⁴⁸.

II. 5. We worship¹⁰ Sraoša¹ the Holy²....the Master⁹.‡

2. Who¹ first² spread⁴ the Barəsman³, (consisting of) three-twigs⁵ and⁶ five-twigs⁷ and⁸ seven-twigs⁹ and¹⁰ nine-twigs¹¹ too¹², and¹⁵ (each was) up-to¹³-the-knee¹⁴ and¹⁸ (upto)-the-middle¹⁶-of-the-leg¹⁷ (in length), for the worship²¹ and²² for the praise²³ and²⁴ for the propitiation²⁵ and²⁶ for the glorification²⁷ as-well²⁸ of the Holy²⁰ Immortals¹⁹.

For his¹ splendour² and⁴⁶ women⁴⁴ (do) we revere⁴⁶.||

III. 7. We worship¹⁰ Sraoša¹ the Holy²....the Master⁹.

* Lit. "and."

† I.e. because such a man leads a holy life of righteousness (*aša*).

‡ First sentence of 2, repeated here and elsewhere. || 3 and 4 repeated here and elsewhere.

8. § yō¹ paoiryō² Gāθā³ frasrāvayat⁴ | yā⁵ pañca⁶ (Spitāmahe⁷ aśaonō⁸)
 Zaraθuštrahe⁹ | afsmanivān¹⁰ vacastaštivat¹¹ | mat¹²-ázaintīs¹³,
 mat¹⁴-paitifrasā¹⁵; | Amešanām¹⁶ Spēntanām¹⁷ yasnāi¹⁸-ca¹⁹, | vah-
 māi²⁰-ca²¹ xšnaoθrāi²²-ca²³ frasastayaē²⁴-ca²⁵.
 ahe¹ raya²...tās⁴⁴-ca⁴⁵ yazamaide⁴⁶.

IV. 9. Sraošem¹ aśim²...ratūm⁹ yazamaide¹⁰.

10. yō¹ driyaoš²-ca³ drīvyās⁴-ca⁵ amavaṣ⁶ nmānem⁷ hām⁸-tāsti⁹
 pasca¹⁰ hū¹¹ frāšmō-dāitīm¹²; +yō¹³ Aēšmēm¹⁴ stereθwata¹⁵
 viχrūmantem¹⁷ x^varem¹⁸ jainti¹⁹, at²⁰-ca²¹ hē²² bāda²³ kamereθem²⁴
 jaγnvā²⁵ paiti²⁶ x^vaŋhayeiti²⁷ yaθa²⁸ aojā²⁹ nāidyāhṇem³⁰.
 ahe¹ raya²...tās⁴⁴-ca⁴⁵ yazamaide⁴⁶.

V. 11. Sraošem¹ aśim²...ratūm⁹ yazamaide¹⁰,

taχmēm¹¹, āsūm¹², aojaŋhvāntem¹³, darsitem¹⁴, sūrem¹⁵, bērezaidīm¹⁶.

12. § yō¹ vispaēibyō² (haca³) arezaēibyō⁴ | vavanvā⁵ paiti⁶-jasaiti⁷
 vyaχma⁸ Amešanām⁹ Spēntanām¹⁰.
 ahe¹ raya²...tās⁴⁴-ca⁴⁵ yazamaide⁴⁶.

VI. 13. Sraošem¹ aśim²...ratūm⁹ yazamaide¹⁰,

§ yūnām¹¹ aojištēm¹², yūnām¹³ taŋcištēm¹⁴, | yūnām¹⁵ θwaχsištēm¹⁶,
 yūnām¹⁷, āsištēm¹⁸, | yūnām¹⁹ paro-katarštēmēm²⁰.
 paitišata²¹, Mazdayasna²²! Sraošahe²³ ašyehē²⁴ yasnēm²⁵.

14. dūrāt¹ haca² ahmāt³ nmānāt⁴, dūrāt⁵ haca⁶ aiŋhāt⁷ vīsat⁸.

dūrāt⁹ haca¹⁰ ahmāt¹¹ zaŋtaot¹², dūrāt¹³ haca¹⁴ aiŋhāt¹⁵ daiŋhaot¹⁶,
 + aγā¹⁷ (iθyejā¹⁸) vōiγnā¹⁹ yeinti²⁰, + yeňhe²¹ nmānaya²² Sraošō²³
 ḡrāfeθō²⁶ asti²⁷ paiti-zaŋto²⁸, ašyō²⁴ (vēreθrajā²⁵),

§ nā²⁹-ca³⁰ ašava³¹ frāyō³²-humatō³³ | frāyo³⁴-hūxtō³⁵, frāyō³⁶-hvarštō³⁷.
 ahe¹ raya²...tās⁴⁴-ca⁴⁵ yazamaide⁴⁶.

VII. 15. Sraošem¹ aśim²...ratūm⁹ yazamaide¹⁰,

yō¹¹ vananō¹² kayaθahe¹³, yō¹⁴ vananō¹⁵ kāiδyehē¹⁶,
 yō¹⁷ jaŋta¹⁸ daēvayā¹⁹ drujo²⁰, aš²¹-aojaŋhō²², ahūm²³-merençō²⁴;
 yō²⁵ hareta²⁶ aiwyāx̄sta²⁷-ca²⁸ vīspayā²⁹ fravōiš³⁰ gaēθayā³¹.

8. Who¹ first² chanted-aloud⁴ the Gāθās³, namely⁵* the five⁶ (composed) of the holy⁸ Spitama⁷ Zaraθuštra⁹, in-(the-proper)-measure¹⁰ (and) with-the-strophes-(properly)-arranged¹¹, with¹²-(their)-commentaries¹³ (and) with¹⁴-the-catechism¹⁵-(thereon), for the worship¹⁸ and¹⁹ for the praise²⁰ and²¹ for the propitiation²² and²³ the glorification²⁴ as-well²⁵ of the Holy¹⁷ Immortals¹⁸.

For his¹ splendour²....and⁴⁵ women⁴⁴ (do) we revere⁴⁶.

IV. 9. We worship¹⁰ Sraoša¹ the Holy²....the Master⁹.

10. Who¹ builds⁹-together⁸ a strong⁶ house⁷ (of refuge) both^{3†} for the needy-man² and⁵ for the needy-woman⁴ after¹⁰ the setting¹² of the sun¹¹; who¹³ smites¹⁹ with uplifted¹⁵ weapon¹⁶ the Demon-of-Wrath¹⁴ a mighty¹⁷ blow¹⁸, and²¹ then²⁰ assuredly²³ smiting²⁵ (on) his²² skull²⁴ breaks-(it)-to-pieces²⁶²⁷, just as²⁸ a strong²⁹ (man) (crushes) an oppressor³⁰.

For his¹ splendour²....and⁴⁵ women⁴⁴ (do) we revere⁴⁶.

V. 11. We worship¹⁰ Sraoša¹ the Holy²....the Master⁹, the brave¹¹, the swift¹², possessed-of-strength¹³, daring¹⁴, valiant¹⁵, (and) of-high-wisdom¹⁴.

12. Who¹ from³ all² battles⁴ cometh⁷ back⁶ victorious⁵ to the assembly⁸ of the Holy¹⁰ Immortals⁹.

For his¹ splendour²....and⁴⁵ women⁴⁴ (do) we revere⁴⁶.

VI. 13. We worship¹⁰ Sraoša¹ the Holy²....the Master⁹, the strongest¹² among[‡] the youths¹¹, the bravest¹⁴ among the youths¹³, the most active¹⁶ among the youths¹⁵, the swiftest¹⁸ among the youths¹⁷, the foremost-in-loving²⁰ among the youths¹⁹. Desire-eagerly²¹, O worshippers-of-Mazda²², the worship²⁵ of Sraoša²³ the Holy²⁴.

14. Far¹ away² from that³ house⁴, far⁵ away⁶ from that⁷ village⁸, far⁹ away¹⁰ from that¹¹ province¹², far¹³ away¹⁴ from that¹⁵ country¹⁶, (do) the evil¹⁷ (and) destructive¹⁸ troubles¹⁹ fly^{20||}, in which²¹ house²² (village, province and country) Sraoša²³ the Holy²⁴, the victorious²⁵, (being) satisfied²⁶ is²⁷ welcomed²⁸, and³⁰ (where) the man²⁹ (becomes) holy^{31¶} (and) richer³²-in-good-thoughts³³, richer³⁴-in-good-words³⁵ (and) richer³⁶-in-good-deeds³⁷.

For his¹ splendour²....and⁴⁵ women⁴⁴ (do) we revere⁴⁶.

15. We worship¹⁰ Sraoša¹ the Holy²....the Master⁹, who¹¹ (is) the conqueror¹² of the heretic¹³, who¹⁴ (is) the conqueror¹⁵ of the follower-of-the-heretic¹⁶, who¹⁷ (is) the smiter¹⁸ of the devilish¹⁹ Druj²⁰, extremely²¹-strong²² (and) soul²³-destroying²⁴; who²⁵ (is) the warden²⁶ and²⁸ watcher²⁷ of all²⁹ the moving³⁰ world³¹.

* Lit. "which." † Lit. "and." ¶ Lit. "of."

¶ In consequence of the presence of Sraoša.

16. + yō¹ anavaŋhabdemnō²
 (zaēnaŋha³)
 + yō⁷ anavaŋhabdemnō⁸ (zaēnaŋ-
 ha⁹)
 yō¹³ vispem¹⁴ ahūm¹⁵ astvantem¹⁶
 pasca²⁰ hū²¹ frāšmō-dāitim²².

17. yō¹ nōit² pascaēta³ huš^vafa⁴,
 + yas⁹-ca¹⁰ Spēntōll(-Mainyuš¹²),
 yas¹³-ca¹⁴ Aŋrō¹⁵,
 § yō¹⁹ vispāiš²⁰ ayān²¹-ca²² | xšafnas²³-ca²⁴ yūiyeiti²⁵ | Māzanyaēibyō²⁶
 (haða²⁷) daēvaēibyō²⁸.

18. hō¹ nōit² tarštō³ frānāmāite⁴
 frā⁸ ahmāt⁹ parō¹⁰ vispel¹¹ daēva¹²
 tarštō¹⁶ temajhō¹⁷ dvareṇti¹⁸.
 ahe¹ raya²...tās⁴⁴-cā⁴⁵ yazamaide⁴⁶.

VIII. 19. Sraošem¹ ašim²...ratūm⁹ yazamaide¹⁰,
 ſyim¹¹ yazata¹² Haomō¹³ frāšmiš¹⁴ | baēšazyō¹⁵, srīrō¹⁶, xšaθryō¹⁷,
 (zairi¹⁸-dōiθrō¹⁹)*,
 bareziſte²⁰ paiti²¹ barezahi²²,

20. + hvacā¹, pāpō²-vacā³, pairi-
 gā⁴ (vacā⁵),
 + mastim⁹ (yām¹⁰) pouru¹¹-āza-
 intim¹²,

IX. 21. Sraošem¹ ašim²...ratūm⁹ yazamaide¹⁰,
 yejhe¹¹ nmānem¹² vāreθrayni¹³
 bareziſte¹⁷ paiti¹⁸ barezahi¹⁹
 xvāraoxsnem²³ antara²⁴-naēmāt²⁵,

22. yejhe¹ Ahunō² Vairyō³
 Yasnas⁷-ca⁸ Haptapjhāitiš⁹ | Fšūšas¹⁰-ca¹¹ Māθrō¹² (yō)¹³ vāreθrayniš¹⁴ |
 vispās¹⁵-ca¹⁶ Yasnō¹⁷-keretayō¹⁸.
 ahe¹ raya²...tās⁴⁴-cā⁴⁵ yazamaide⁴⁶.

nipāiti⁴ Mazdā⁶ dāmān⁶,
 nišhaurvaiti¹⁰ Mazdā¹¹ dāmān¹²;

ereðwa¹⁷ snaiθiša¹⁸ nipāiti¹⁹

yat⁵ Mainyū⁶ dāmān⁷ daiðitēm⁸,

hišārō¹⁶ ašahe¹⁷ gaēθā¹⁸:

θwaēšāt⁶ parō⁶ daēvaēibyō⁷;

anusō¹³ tarštā¹⁴ nēmantē¹⁵,

Haraiθyō²³ paiti²⁴ barezaya²⁵,

paiθimnō⁸ vīspō⁷-paēsīm⁸

māθrahe¹³-ca¹⁴ paurvratātēm¹⁵.

* I have ventured to alter the arrangement of these two lines. Geld. prints *yazamaide* · yim
yasata | *Haomō* . . . *baēšazyō* | *srīrō* . . . etc.

16. Who¹ never-falling-asleep² guards⁴ with vigilance³ the creatures⁶ of Mazda⁵, who⁷ never-falling-asleep⁸ protects¹⁰ with vigilance⁹ the creatures¹² of Mazda¹¹, who¹³ guards¹⁹ all¹⁴ corporeal¹⁶ life¹⁵ with weapon¹⁸ uplifted¹⁷ after²⁰ the setting²² of the sun²¹.

17. Who¹ never² sleeps[†] (ever) since³ (the day) when⁵ the two-Spirits⁶—both^{10*} (he) who⁹ (is) the Holy¹¹-Spirit¹² and¹⁴ (he) who¹³ (is) the Wicked¹⁵ (one)—created⁸ the worlds⁷: (for he is) the Protector¹⁶ of the world¹⁸ of Righteousness¹⁷, who¹⁹ through all²⁰ (time,) both^{22*} days²¹ and²⁴ nights²³ fights²⁵ against²⁷ the demons²⁸ of Māzana²⁶.

18. He¹ never² stricken-with-terror³ bows-down⁴ through fear⁵ before⁶ the demons⁷; (rather) all¹¹ the demons¹² stricken-with-terror¹⁴ bow¹⁵-down⁸ before¹⁰ him⁹ against-(their)-will¹³, (and) terror-stricken¹⁶ run¹⁸ (away) into darkness¹⁷.

For his¹ splendour²....and⁴⁵ women⁴⁴ (do) we revere⁴⁶.

19. We worship¹⁰ Sraoša¹ the Holy²....the Master⁹, whom¹¹ did worship¹² Haoma¹³ the Renovator¹⁴, the healing¹⁵, the beautiful¹⁶, the kingly¹⁷, yellow¹⁸-eyed¹⁹, upon²¹ the highest²⁰ height²², upon²⁴ the mount²⁶ Haraiti²³;

20. (Haoma, who is) the speaker-of-gracious-words¹, the speaker³-of-words-that-protect², chanting-all-round⁴ the hymns⁵, Lord⁶ (of) the wisdom⁹ manifold⁷⁻⁸, which¹⁰ (is) rich¹¹-in-understanding¹² (the meaning of the holy texts), and¹⁴ (Master of) the first place¹⁶ of the holy-scripture¹³†.

For his¹ splendour²....and⁴⁵ women⁴⁴ (do) we revere⁴⁶.

IX. 21. We worship¹⁰ Sraoša¹ the Holy²....the Master⁹ whose¹¹ house¹² of-victory¹³, a-thousand¹⁴-pillared¹⁵, (is) built¹⁶ upon¹⁸ the highest¹⁷ height¹⁹, upon²¹ the mount²² Haraiti²⁰, shining-by-its-own-splendour²³ from-the-in²⁴-side²⁵ (and) star²⁶-bedecked²⁷ from-the-out²⁸-side²⁹.

22. Whose¹ victorious⁶ weapon⁴ the Ahuna² Vairyā³ hath become⁶, and⁸ the Yasna⁷ Haptajhāiti⁹, and¹¹ the Fšuša¹⁰ Māθra¹² which¹³ (is) foec-conquering¹⁴, as-well-as¹⁶ all¹⁵ the sections¹⁸ of the Yasna¹⁷.

For his¹ splendour²....and⁴⁵ women⁴⁴ (do) we revere⁴⁶.

* Lit. " and."

† I.e. who occupies the highest position in the scriptures.

X. 23. Sraošem¹ ašim²...ratūm⁹ yazamaide¹⁰,
 yeqhe¹¹ ama¹²-ca¹³, vēreθrayna¹⁴-
 ca¹⁵,
 avāin²⁰ Amešā²¹ Spēnta²² haozāθwa¹⁶-ca¹⁷, vaēdyā¹⁸-ca¹⁹,
 24. *yō¹ daēnō²-disō³ daēnayāi⁴, aoi²³ haptō²⁴-karšvairīm²⁵ zām²⁶.
 + aoi⁸ yām⁹ astvaitīm¹⁰ gaēθām¹¹. vaso⁵-xšaθrō⁶ fracarāiti⁷
 aya¹² daēnaya¹³ fraoreṇta¹⁴ Ahurō¹⁶ Mazdā¹⁸ ašava¹⁷,
 frā¹⁸ Vohu¹⁹-Manō²⁰, frā²¹ Ašem²² Vāhištēm²³, | fra²⁴ Xšaθrem²⁵-Vairīm²⁶,
 fra²⁷ Spēnta²⁸-Ārmaitiš²⁹, | fra³⁰ Haurvatās³¹, frā³² Ameretatās³³ ;
 § frā³⁴ āhūriš³⁵-frašnō³⁶ fra³⁷ āhūriš³⁸-tkaēšō³⁹.†
 25. frā¹ aða² 'vaēibya³ ahubya⁴ + 'vaēibya⁵ (nō⁶) ahubya⁷ nipaya⁸,
 āi⁹ Sraoša¹⁰ ašyāll huraoða¹² !— + ahe¹³-ca¹⁴ aŋhēušl¹⁵ (yō¹⁶), ast-
 yas¹⁸-ca¹⁹ asti²⁰ manahyō²¹— vato¹⁷,
 pairi²² drvatat²³ mahrkāt²⁴, pairi²⁵ drvatat²⁶ Aēšmāt²⁷,
 pairi²⁸ drvatbyō²⁹ haēnaēibyo³⁰, + yā³¹ us³² (χrūrem³³) drafšem³⁴ ge-
 Aēšmahe³⁶ parō³⁷ draomēbyō³⁸, mat⁴³ + yā³⁹ (Aēšmō⁴⁰) duždā⁴¹ drā-
 mat⁴³ Viðataot⁴⁴ daēvō⁴⁵-dātāt⁴⁶. vayāt⁴²,
 26 + aða¹-nō²-tūm³ Sraoša⁴ ašya⁵ zāvare⁷ dayā⁹ hitaēibyo⁹,
 (huraoða⁶) ! + drvatātēm¹⁰ tanubyō¹¹ pouru¹²-spaχstīm¹³ tbišyāntām¹⁴,
 paiti¹⁵-jaitīm¹⁶ dušmainyunām¹⁷ haθrā¹⁸-nivātīm¹⁹ hamereθanām²⁰,
 aurvaθanām²¹ tbišyāntām²².
 ahe¹ raya²... tās⁴⁴-ca⁴⁵ yazamaide⁴⁶.

XI. 27. Sraoem¹ ašim²...ratūm⁹ yazamaide¹⁰, aurušal¹⁴ raoχšna¹⁵ frāderesra¹⁶,
 yim¹¹ caθwārō¹² aurvantō¹³ mainivasanjhō²⁰ vazēnti²¹ :
 spēnta¹⁷ viðvāŋhō¹⁸ asaya¹⁹, zaranya²⁵ paiti²⁶-θwarštāŋhō²⁷.
 srvaēna²² aēšām²³ safāŋhō²⁴

28. §āsyānha¹ aspaēibya², | āsyānha³ vātaēibya⁴, | āsyānha⁵ vāraēibya⁶, | āsyānha⁷ maēγaēibya⁸, | āsyānha⁹ vayaēibya¹⁰ (hvapataretaēibya)¹¹‡ | āsyānha¹² (hvastaya¹³) aiŋhimanayā¹⁴.

* Geld. includes the first half-line in 23. Jack. and Kan. have the text as here.

† Geld. has this line in continuation with the previous prose passage.

‡ Kan.; Geld. reads pata^o and notes the v.l. hupata^o.

X. 23. We worship¹⁰ Sraoša¹ the Holy²...the Master⁹, through* whose¹¹ strength¹² and¹³ victory¹⁴ and¹⁵ great-knowledge¹⁶ and¹⁷ wisdom¹⁸ as-well¹⁹, the Holy²² Immortals²¹ have come-down²⁰ upon²³ (this) earth²⁶ of-the-seven²⁴-regions²⁵.

24. Who¹, the Revealer³-of-the-Law² for the Faith⁴ (of Mazda), moves-about⁷, ruler⁸-at-will⁶, upon³ (this) which⁹ (is) the corporeal¹⁰ world¹¹. This¹² faith¹³ did profess¹⁴ Ahura¹⁵ Mazda¹⁶ the Holy¹⁷, (as) did¹⁸† Vohu¹⁹-Manō²⁰, (as) did²¹ Aša²²-Vahišta²³, (as) did²⁴ Xsaθra²⁵-Vairyā²⁶, (as) did²⁷ Spenta²⁸-Ārmaiti⁹, (as) did³⁰ Haurvatās³¹, (as) did³² Amerətātās³³; (as also) do³⁴ the Seekers³⁶-after-God³⁵, (as also) do³⁷ the Teachers³⁹ of-God's-Law³⁸.

25. Therefore² O⁹ Holy¹¹ (and) beautiful¹² Sraoša¹⁰! during¹ both⁸ the lives⁴ (yea,) during both⁵ our⁶ lives⁷,—(the life) both¹⁴‡ of this¹⁸ world¹⁶ which¹⁶ (is) corporeal¹⁷ and¹⁹ (of that) which¹⁸ is²⁰ spiritual²¹ do thou protect⁸ (us) against²² on-rushing²³ Death²⁴, against²⁶ the on-rushing²⁶ Demon-of-Wrath²⁷, against²⁸ the on-rushing²⁹ hosts³⁰ who³¹ have raised³⁵ aloft³² the bloody³³ standard³⁴, against³⁷ (these) assaults³⁸ of Aēšma³⁶, which³⁹ the evil-minded⁴¹ Aēšma⁴⁰ has launched⁴² (against us) in-company-with⁴³ the devil⁴⁶-created⁴⁸ Demon-of-Destruction⁴⁴.

26. Therefore¹ (do) thou³ (O) Sraoša⁴, Holy⁵ (and) beautiful⁶, grant⁸ strength⁷ unto our² horse-teams⁹, health¹⁰ unto (our) bodies¹¹, full¹²-watch¹⁸ against|| (our) opponents¹⁴, smiting¹⁶-down¹⁵ of (those) evil-minded¹⁷ (against us), (and) universal¹⁸-overthrow¹⁹ of the inimical²¹ opponents²² gathered-together²⁰ (to fight us).

For his¹ splendour²...and⁴⁵ women⁴⁴ (do) we revere⁴⁶.

27. We worship¹⁰ Sraoša¹ the Holy²...the Master⁹, whom¹¹ four¹² steeds¹³, red¹⁴, brilliant¹⁵ (and) beautiful¹⁶, divine¹⁷, wise¹⁸ (and) shadow-less¹⁷ do bear²¹ darting-through-the-heavenly-spaces²⁰; their²³ hard²² hoofs²⁴ (are) inlaid²⁶⁻²⁷ with gold²⁶.

28. (Either pair of these four horses is) swifter¹ than a-pair-of-(mortal)-steeds,² swifter³ than winds⁴, swifter⁵ than rain⁶ (showers), swifter⁷ than clouds⁸, swifter⁹ than birds¹⁰ well-winged¹¹, swifter¹² than arrows¹⁴ well-sped¹³.

* I.e. on account of.
ary.

† Instead of the अप्यत्रि॒ यज् I have ventured to put in the English auxiliary.
“and.”

|| Lit. “of.”

yatçit²⁶ daošataire²⁷ Niyne²⁸.

ahe¹ raya² tås⁴⁴-cå⁴⁵ yazamaide⁴⁶.

XII. 30. Sraošem¹ ašim²...ratūm⁹ yazamaide¹⁰,

yō¹¹ bərəzō¹² bərəzyāstō¹³

Mazda¹⁴ dāmān¹⁵ nišan̄hasti¹⁶.

31. yō¹ āθritīm² hamahē³

imat⁸ karšvare⁹ avazāiti¹⁰,

snaiθiš¹⁴ zastayō¹⁵* dražimnō¹⁶

ayān⁴ hamaya⁵ vā⁶ x̄šapō⁷,

yat¹¹X^vaniraθem¹² bāmīm¹³,

brōiθrō¹⁷-taēžem¹⁸ **hvā¹⁹-vaē-**

γεμ²⁰,

kamereðe²¹ paiti²² daēvanām²³ ;

32. §snaθāi¹ Aŋrahe² Manyēuš³ (drvatō⁴), | snaθāi⁵ Aēšmahe⁶
 xrvim⁷-draoš⁸ | snaθāi⁹ Māzainyanām¹⁰ daēvanām¹¹ | snaθāi¹²
 vīspanām¹³ daēvanām¹⁴.

ahe¹ raya²...tas⁴⁴-ca⁴⁵ yazamaide⁴⁶.

XIII. 83. Sraošem¹ ašīm²...ratūm⁹ yazamaide¹⁰.

iδat¹-ca², ainiδat³-ca⁴, iδat⁵-ca⁶,

vīspām⁷-ca⁸ aipi⁹ imām¹⁰ zām¹¹,

vīspā¹² Sraošahē¹³ ašyehē¹⁴,

~~taxmahe~~¹⁵ tanu¹⁶-māθrahe¹⁷;

~~taxmahe~~¹⁸ häm¹⁹-vareitivatō²⁰,

bāzuš²¹-aojanjhō²² raθaēstā²³,

kamereðð²⁴-janð²⁵ daðvanām²⁶,

§vanatō²⁷ vanaitiš²⁸ vanaitivatō²⁹ | ašaonō

vanaintim³³-ca³⁴ (**uparatātēm**³⁵) **yazamaide**³⁶.

34. §vispal nmāna² (Sraośō³-pāta⁴) yazamaide⁵, | yejhāda⁶ Sraośō⁷
aṣyō⁸ | fryō⁹ friθō¹⁰ paitizantō¹¹, | nāl¹²-ca¹³ aṣava¹⁴ frāyō¹⁵-humā-
tō¹⁶ | frāvō¹⁷-hūtō¹⁸. frāvō¹⁹-hvārātō²⁰

she¹ rava²...th⁸s⁴⁴-ca⁴⁵ vazamaide⁴⁶

* Geld has *otama* (7/1) also Kān.

[†] Probably this *mādā* was a later interpolation.

29. Who¹ overtake⁴ all² those³ after⁷ whom⁵ they⁶ go-in-pursuit⁸; they¹⁰ (are) never⁹ (themselves) overtaken¹² from-behind¹¹: who¹³ speed-on¹⁶ bearing¹⁷ him^{18*}, the excellent¹⁹ Sraoša²⁰ the Holy²¹, (together) with (his) double¹⁴ weapon,¹⁵ whether²² he takes²⁵ (his course) in easternmost²³ Hind²⁴, (or) whether¹⁶ in westernmost²⁷ Niyna²⁸.

For his¹ splendour². . . . and⁴⁵ women⁴⁴ (do) we revere⁴⁶.

XII. 30. We worship¹⁰ Sraoša¹ the Holy². . . . the Master⁹, who¹¹ tall¹² (of form and) high-girded¹³ sits¹⁶ among the Creations^{15†} of Mazda¹⁴.

31. Who¹ thrice² every³ day⁴ and^{6‡} every⁵ night⁷ comes-down¹⁰ to this⁸ region⁹, namely¹¹, the-shining¹³ Xv'aniraθa¹² holding-firm¹⁶ in-both-(his)-hands¹⁵ the weapon¹⁴, sharp¹⁸-edged¹⁷, (and) self¹⁹-speeding²⁰ (to be used) against²² the skulls²¹ of demons²³;

32.|| (the weapon) for hewing-down¹ of Aprō² Mainyu³ the wicked⁴, for hewing-down⁵ of the Demon-of-Wrath⁶ with-the-bloody⁷-mace⁸, for hewing-down⁹ of the Māzana¹⁰ demons¹¹, (yea) for hewing-down¹² of every¹³ (single) demon^{14¶}.

For his¹ splendour². . . . and⁴⁵ women⁴⁴ (do) we revere⁴⁶.

XIII. 33. We worship¹⁰ Sraoša¹ the Holy². . . . the Master⁹.

Both^{2**} here¹ and⁴ hereafter³, yea^{6**} here⁵, and⁸ especially⁹ (over) this¹⁰ entire⁷ earth¹¹ (do we extol) all¹² (the mighty deeds) of Sraoša¹³ the Holy¹⁴, of the brave¹⁵ Word¹⁷-incarnate¹⁶, of the hero¹⁸ with-(manly)-courage-endowed^{19.20}, of the Warrior²³ mighty²²-of-arms²¹, of the cleaver²⁵-of-the-skulls²⁴ of demons²⁶; (and) the conquests²⁸ of the conquering²⁷ Lord-of-victory²⁹, (and) the victories³² of the holy³⁰ conqueror³¹ and³⁴ (his all-) conquering³³ (spirit and) greatness³⁵ (do) we extol³⁶—(the greatness) which³⁷ (is) of Sraoša³⁹ the Holy⁴⁰, and³⁸ which⁴¹ (is) of the adorable⁴⁴ Aršti⁴³ as well³⁸.

34. We revere⁵ all¹ dwellings² guarded⁴ by-Sraoša³, wherein⁶ the Holy³ Sraoša⁷ is welcomed¹¹, loving⁹ (and) beloved¹⁰, and¹³ (where) the man¹² (becomes) holy^{14††} (and) richer¹⁵-in-good-thoughts¹⁸, richer¹⁷-in-good-words¹³, (and) richer¹⁹-in-good-deeds²⁰.

For his¹ splendour². . . . and⁴⁵ women⁴⁴ (do) we revere⁴⁶.

* Lit. "whom." † The "Holy Immortals" and the other "Worshipful Ones." ‡ Lit. "or." || The sense "runs on" from verse 31. ¶ Orig. plu. ** Lit. "and." †† In consequence of the presence of Sraoša.

NOTES.

1. Kanga—Khordeh Avesta bā Māeni (5th ed.), pp. 280ff.
2. Jackson—Avesta Reader, No. III.
3. Mills, S.B.E., Vol. XXXI, pp. 297ff.

Sraoša occupies among the angel hierarchy of Zoroastrianism a very exalted rank. He is in some respects regarded as next to Ahura Mazda and his immediate ministers the Amešā-Spəntās. Hence he is regarded as the highest of the Yazatas. His work is to look after human souls. Day and night he watches over humanity keeping off the daēvas with uplifted weapon. During the three days succeeding death the human soul is directly under the protection of Sraoša and hence his hymns are always chanted as the principal prayers during the funeral ceremonies. When on the dawn of the fourth morning after death, the departed soul is judged for his actions during his life on earth, it is Sraoša, who, as one of the judges in association with Miθra (Mehr), judges him and assigns him his reward. During life too the human soul is under the care of Sraoša and he takes special care of the human beings during the hours of darkness. The cock, who by his crowing, marks the end of the powers of darkness, who rule at night, and the dog who guards us during the hours of darkness, are both animals sacred to Sraoša. The Pah. books (notably the *Bundehish*) give a great many details about Sraoša. He is the messenger of Ahura Mazda to humanity and he occasionally is mentioned as being joint sacrificial priest with Ahura Mazda Himself at certain ceremonies. So great is his position in Z. literature that in all ceremonies the very first hymn recited is an invocation to Sraoša (the *Sraoša Bāz*).

I. 2. *Sraošam*—2/1. The name is taken by scholars to be from the \sqrt{sru} (سُر) to hear. It seems to mean “obedience”, the obeying or carrying out of the Law of Righteousness which is the Law of Ahura. Cf. also Yas. LX, 5 (Sel. IV), where the word *sraoša* is used lit. in the sense of “obedience”.

aśim—2/1 of *aśya*; invariably used as an epithet of *Sraoša* and used for no one else. Lit. “the Righteous”, “the Holy”, i.e. he who upholds Aša.

huraošəm—from *hu* (هُوَ) good and *raoša* (\times رَأْشٌ-رَأْشٌ; \sqrt{raod} -، \times رَأْشٌ، \times رَأْشٌ) growth or form. See above Yas. IX. 5. Beautiful. Lit. of fine appearance. “Fair of form” (Jack.); “tall formed” (Dar.).

frādaṭ-gaēθəm—Bringing-prosperity. *frādaṭ* is pres. pt. of $\sqrt{dā}$ with *frā* to increase, to prosper. The Pers. *jyāz* (*farāz*), exalted, is cognate, also *aljyāz* (*feryād*) cry for help, complaint.

ratūm—Leader, Master, Lord. See note on the same word in Yas. IX. 1. Barth. thinks that there is no connection between *ratu*, time (زمان) and *ratu*, leader.* The word *ratu* in the sense of “leader” is always opposed to *ahu*, the former being used invariably in the sense of a “spiritual leader” and the latter in a material sense. Cf. the prayer *yaθā ahū vairyō* below (Sel. VII a). Barth. however (Wb. 1498) says that *ahu* is an arbitrator

* Wb. 1498.

(*Schiedesrichter*) as opposed to the *ratu* the judge (*Gerichtsherr*). This is not very clear. But elsewhere (Wb. 282, under *ahu*) he mentions that the *ahu* was always a warrior whereas the *ratu* belonged to the higher caste and was the judge. These correspond to the Greek βασιλέως (king) and to the person who held the office of διαγνώναι (investigating) respectively. This rather supports the idea of material and spiritual leaders. Jack. says definitely “spiritual leader”. Haug takes *ahu* to be the spiritual leader and *ratu* as the material, also Modi.

yazamaide—1/3 pres. atm. √*yaz* (யജ്ഞ). We worship. The ending -maide is the same as -മാഡേ (*-മാഡേ) with an epenthetic *i* inserted. Cf. Grk. -μετία. Reich. § 256.

dāmān—1/3 used for 6/3. Kan. takes it as 7/3 in meaning. The ending -ān is used with n. nouns in -an for practically all cases (Jack., A. G., § 308).

frastərəntāt—5/1 n. p. pt. pass. √*star* (स्तू) with *frā* (प्र), to spread. Through spreading. The abl. is governed by the word *paiti* giving the sense of the Lat. abl. absolute—having spread. See Reich. § 676. Cf. *yō . . . rapiθwinəm . . . frāyazaite frasnātāēbya zastaēbya . . . frastərəntāt paiti barəsmən, urdātāt paiti Haomāt, raocintāt paiti Āθrāt, srāvayamnāt paiti Ahunāt Vairyāt*, Afrin. IV. 5. “who worships the *rapiθwina* (midday) with hands washed, having spread the *Barəgsman* (and) having invoked *Haoma*, (and) having lighted the fire, (and) having chanted the *Ahura Vairyā*”. The word *frastərənta* is translated by Dar. and others as “tied up”. In the ceremony the twigs are tied up, but they are first laid out or spread out before being made.

barəsmən—5/1 attracted by the case of the previous word for 2/1. The *barəsmən* twigs were twigs of the *Haoma* plant (or of the pomegranate) used in certain ceremonies. They are first laid out and then tied up in bundles. The number varies according to the ceremony to be performed.* Now-a-days brass or silver wires are used in place of the twigs. The phrase *barəsmən star* recalls the वर्षिष्ठः सूर्यः of the Vedas and probably these are philologically identical. Some writers have identified the *barəsmən* with the गृष्म grass but this is not correct, because the *barəsmən* is never used as a seat for the divine beings.† The custom seems to be a very old one. Strabo mentions it‡ and it is probably the same custom which is referred to in Ezekiel VIII. 16–17. The Roman Flammes also worshipped the fire with a certain number of twigs held in the hand.

yazata—3/1 impf. atm. augmentless—யജ്ഞാത.

Aməšə Spəntə—2/3 the -ə at the end shows that the form is G.A. The Holy Immortals. The *Ameshāspends* of later Z. theology. These are the six ministers of *Ahura*, who might be compared to the “archangels”. They are *Vohu-Manō* (*Bahman*), *Aśa-Vahiṣta* (*Ardibeshīt*), *Xšaθra-Vairyā* (*Shahri-*

* For details consult Modi Dict. pp. 140f. † Haug, p. 288, Reich. (A. R. p. 102) says that in Yezd the tamarisk is used and the twigs are bound with a strip of mulberry bark. See also Jack. Per. pp. 369ff ‡ XV. 3. 14.

*var), Spənta-Āəmaiti (Spəndārmad), Haurvatāt (Khurdād) and Amərətatāt (Amerdād).** Sometimes the texts mention seven *Ameshaspends* because Ahura Mazda is counted as one, as it were *primus inter pares*. Sraoša is occasionally also ranked among them.

Pāyū Ӧworəštār—2/2. Each of these words is 2/2 and hence Jack. has some justification in taking these two words as a द्वेष्टाद्वेष्टा comp.† According to him, *Pāyū* means “(two) Protectors” ($\sqrt{pā}$ -पा) and Ӧworəštār means “(two) Judges” and hence the whole comp. means “the two, viz. the Protector and the Judge”. Jack. explains these as *Miθra* [ミトヲ, Pers. مهر (mehr)] the Protector and *Rašnu*‡ the Judge. These two sit in judgment over the soul, on the morning of the fourth day after death, after the *Cinvat*-bridge is crossed. Kan. takes each word separately, (2/2)|| and trans. “the (two) Protectors (and) the (two) Creators”—they being identical, being *Spənta-Mainyu* and *Ayrō-Mainyu* who have created and who maintain this world. See note on the latter name in Yas. IX. 8 above. Barth. understands (Wb. 889) that the two are *Miθra* and *Ahura*.

θwərəsatō—3/2 pres. par. Make or create; used as an *ahura*-word. The contrasted *daēva*-word is *kərənt-* (cf. Yas. IX. 8.). This word is connected with the *taš* (तस्) to cut into shape and the word *taršvah* (one who has created)|||. Cf. Afy. حُرْشَاج (tarshaj) Axe.

3. *ahe*—6/1 of the dem. pron. stem *a*. The G. A. form is *ahyā*. The variants *ayhe* and *aiyhe* are also found—अस्य.

raya—3/1 f. Splendour ($\sqrt{rā}$ -रे-*to shine*).

X'arənayha-ca—3/1 m. Glory. See above, Yas. IX. 4.

ama—3/1 m. Courage (Kan.); strength (Jack.).

yasna—3/1 m. Worship, praise (Jack.); fame (Guj. કૌતિં) Kan.

Yazatanām—6/2. Orig. p. pt. pass. of *yaz* (यज्) to worship. Jack. (A. G. § 786, note 2) says that the ending *-ta* in this case has “partly a gerundive force” and compares *ərəzata* (रजत), silver. Lit. “the worshipful-one”, “the adorable one”, the name is specially applied to an order of Beings comparable to Angels of Christianity or to the *Devas* of the Hindus, who help in various ways in securing the welfare of the world and the carrying on of God’s work therein. The *Ameshaspends* are the highest among the *Yazatas*. Jack. and Barth. take the word as referring to *yasna* preceding and translate: “For his worship of the *yazatas*”. Kan. takes the sense as being “run on” and refers the word to *təm* following and translates, “For his fame, him among the *Yazatas* (do I worship)”;—Sraoša, as the highest of the *Yazatas*, being as it were specially marked out as an object of worship.

yazāi—1/1 subj. pres. atm. I worship.

surunvata—3/1 pres. pt. \sqrt{sru} (श्रु), to hear. Lit. audible, loud, here used

* For details see Introduction.

† Cf. Whit. § 1255.

‡ The name means “the Just”. The Pers. چوچ (rāst) “upright” or “just” is cognate.

|| Geld. text agrees here.

¶ Yas. LXX. 1.

in a pass. sense almost, “well sounding,” i.e. properly-intoned. Kan. translates “famous”—**त्रृष्णवता** (cf. त्रुति). Barth. takes this as fut. pt. pass.*

zaoθrābyō—3/3. With sacrificial gifts, with libation. The word is used especially in the sense of offerings of milk or consecrated water, etc. *zū* (उ) to sacrifice. **त्रृष्ण** is used in RV. in this sense in VI. 11. 1 and also X. 53. 4-5, and in the comp. **त्रृष्णवत्**.

Aśim-ca Vayuhim—2/1 f. Lit. the best holiness. As a proper name it indicates the incarnation of Piety and the resulting blessings. It is used as the name of one of the *Yazatas*. It later becomes *Aršiśhvangh*. She is, according to Nair.,† the same as **सूक्ष्मी**. She is the divinity who presides over flowers. She is invoked in marriage ceremony to grant wealth and prosperity to the couple. She is also a messenger of God like *Nairyō-Sayha*.‡

bərəzaitīm—2/1 pres. pt. *✓barz* (बर्ज) to grow. Exalted (Kan.); lofty (Jack.); **बहुतौम्**. Pers. **buland** (*buland*) lofty, is cognate.

Nairim-ca Sayhom—Corresponds to the Vedic **वराणस**. The name signifies the divine fire coming down from Heaven, which bears aloft the offerings and the prayers of the worshippers to the *Yazatas*. He is one of the messengers of God. One of his most important duties is to guard closely the seed from which future heroes and *Saoṣyants* are to be born (see above, note on Yas. IX. 2). He was sent to Pešutan together with Sraoša to deliver God’s message regarding the revival of the faith. At another time he was sent on a similar errand to *Kērəsāspa*||. Note here that the separate parts of the compound name are each separately declined: cf. *Ahunəm Vairim frasrāvayō* above, Yas. IX. 14. (Jack., A. G., § 893).

The words *Aś-im-cā huraodəm* are probably a later interpolation.

ā-ca-nō—and towards us—**आ च नः**

avayhe—4/1. For help—**अवये**.

4. *yim*—refers to the *ratu* preceding.

apānōtəmō—1/1 super. of *apana*, pft. pt. atm. of *✓ap*, **आप**, to reach, to obtain (Jack. A. R. p. 54). Lit., he who has reached the highest.

jaymūstəmō—1/1 super. of the pft. pt. *✓gam* (गम्) Most prompt (Jack.); most helpful (lit. one who comes quickest to help) Kan.; who has reached the highest (Barth.). *Gāθ. Vohu.* (LI. 15.)|| mentions Ahura Mazda as being the first to reach the highest state.

vīspasravā—2/3 n. All the commandments; all the *śrutis*.

zaraθušt̄ri—2/3 n. adj. from *Zaraθuṣṭra*.

hvarṣta—2/3 n. ppt. pass. *✓varəz* to do + *hu* (हु) well. Well-performed. Cf. *hvarəs* in Yas. IX. 16. The word is used as a noun to mean “good-deeds” when it comes with the other two, *humata* and *hūxta* (“good-thoughts” and “good-words”). These three are the three “Commandments” of Zoroastrianism.

varəsyamna-ca—2/3 fut. pt. pass. n.; **माना** (Ved.), later **मानानि**. Those which shall be performed.

* Wb. 1639. † Skt. trans. of the Yasna. He says in this passage:—**त्वरिष्यवं वस्तुम् त्वाम् सुन्तमाम्**.

‡ Modi. Dict. || Bun. quoted by Modi (Dict.). ¶ See below Selection XXVIII, Part II.

yeyhē-hātām is one of the three holiest prayers of the Avesta. The other two are *yaθā-ahū-vairyō* (*Ahunā-Vairyā*) and *aθəm-vohū**. All these three have been variously translated by various scholars. The *yeyhē-hātām* is regarded by Geld. as a later imitation of Yas. LI. 22.† Moulton in his *Early Religious Poetry of Persia* (pp. 117f.) says, “It is not in the Gāthic dialect but in later Avestan, though it is of course possible that it has been transferred by adaptation Geldner observes that it is an imitation of the last stanza of the Fourth Gāthā, it seems very possible that it was derived from it by simply paring down the 14 syllable line to the more familiar metre. That makes its post-Gāthic date fairly certain”.‡ That last verse runs as follows:

yehyā¹ mōi² aṣāt³ hacā⁴ vahištām⁵ yesne⁶ paitī⁷
vaēda⁸ Mazdā⁹ Ahurō¹⁰, yō¹¹ ḏyharō¹²- cā¹³ həṇti¹⁴-cā¹⁵,
tā¹⁶ yazāi¹⁷ χ¹⁸āiṣ¹⁸ nāməniš¹⁹ pairi²⁰-cā²¹ jasāi²² vantā²³.

(That person) of whom¹ Ahura¹⁰ Mazda⁹ through⁴ (his) holiness³ knoweth⁸ (that he is) the best⁵ towards me²|| as-regards⁷ acts-of-worship⁶—(all) such¹⁶||(persons), both^{13**} who¹¹ have existed¹² and¹⁵ (who) are existing¹⁴, shall I revere¹⁷ by (their) own¹⁸ names¹⁹ and²¹ (I) shall draw²²-near²⁰ (to them) with praises²³.

See Yas. LXI for the praises of this prayer; Yas. XXI is a commentary upon this (Sel. VIII c. below).

yeyhē—6/1 m. Of whom. This is the “object” of *vaēθā* hence the gen., what Reich. (§ 503) calls the “objective genitive” (cf. Whit. § 297). Reich. (p. 477) following Barth. in this passage considers that the m. is used for f.;—a point which is not at all clear. The mas. is quite correct here, because the corresponding fem. comes later on, *yāñhām-ca*. If at all, we may say that the sg. is used when we may expect the plu. (*yaešām*) because *yāñhām-cā*, *tās-cā*, *tās-ca* are all plu. The construction is *ad sensum* (Reich. § 608).††

hātām—6/3 pres. pt. √ah (एह) to be. Of living beings—पताम्.

aaṭ—This is a particle used sometimes in the sense of the Skt. एव. Here it is merely mildly emphatic somewhat like एव or एव, verily. Orig. it is 5/1 of the pron. stem *a*. This is the Y. A. form, the G. A. being *āt*.

yesne—7/1. Note change of *yasna* to *yesna*. Reich. (§ 158) says the change of *a* to *e* is due to the *e* in the following syllable.

paitī—governs the loc. *yesne*; प्रति. Note the final *i*, the language being Gāθ.

vayhō—Com. of *vohu* (एह). Holier.

vaēθā—3/1 pft. par. G. A. √vid to know. वेद. Note that it governs the genitives *yeyhē* and *yāñhām-cā*. Cf. स विजातानां वेद.

hacā—through, on account of. Lit “with,” used with ins. or abl. (√hac, एह, to go with), this being probably 3/1 of the root-noun. Cf. O. Per. *hacā*, with; Per. य (az) with or from.

* See below Selection No. VII. † See below Selection XXVIII, Part II. ‡ Kan. however maintains that the prayer is exceedingly ancient and says it was composed by Z. himself. Kh. A. b. M. p. 1, footnote. || The “me” probably refers to Z. ¶ Lit. “these.” ** Lit. “and.” †† Also Reich., A. R., p. 102.

yāñhām-cā—6/3 f. “object” of *vaeθa*. We have to understand, *mutatis mutandis*, the words *hatām... hacā* with this fem. counterpart.* The Z. religion has never made any distinction of sex and has always spoken of both the sexes in terms of perfect equality.

tās-cā—2/3 m. They (the men).

tās-cā—2/3 f. They (the women).

The variety of translations may be judged by the following selections made from among the various versions by various scholars:—

(i) (To that one) of beings do we offer, whose superior (fidelity) in the Sacrifice Ahura Mazda recognises by reason of the sanctity (within him; yea, even to those female saints also do we sacrifice), whose (superior fidelity is thus likewise known; thus,) we sacrifice to (all, to both) the males and the females (of the Saints).—Mills, S.B.E., XXXI, p. 268.

(ii) All those beings^a of whom Ahura Mazda knows the goodness^b for a sacrifice (performed) in holiness, all those beings male and females^c, do we worship.—Dar., S.B.E., XXIII, pp. 30-31.

[Notes:—(a) the Amesha Spentas (Pahl. Comm. ad Yesna XXVII. fin.). (b) The benefits which they dispose, and whch they impart as rewards to the righteous. (c) The first three Amesha Spentas (whose names are mas.) and the last three (whose names are fem.)].

(iii) ये विद्यमानेभ्यः एवं इजिस्या उपरि उत्तमस्य

महाश्वानिनः स्वामिनः (किल इजिस्यौः अङ्गरमउदस्यार्थे प्रचुराः कुर्वन्ति) वेदु
(वेदुश्च?) पुण्यं यत्किंचित् (किल यस्मिंचित् पुण्यप्रसादं अङ्गरमउद्दो वेत्ति)।

समवायिकान् तान् [तांश्च] तात्प आराधये (किल नरसौ आकृतौ अभिशास्यि-
तान्)॥

—Nair. Skt. Trans.†

(iv) Whomsoever (male or female) among the living beings, Mazda Ahura knoweth as one to whom through Aša the better portion doth fall, all such beings (male and female) do we reverence.—Reich., p. 20. (See also Barth. Wb. 1270.)

(v) The man among all that are, the women too, to whom for (his) prayer (*yasna*) the Wise Lord knows the better portion doth fall in accordance with Right, these men and women do we reverence.—Mlt., E.R.P., p. 117.

(vi) Among living beings whoever is better in acts of worship, of such Ahura Mazda (Himself) is aware on account of His holiness—all such both men and women do we revere.—Kan., Kh. A. b. M., p. 39.

II. 5. Note the repetitions of this as well as other passages throughout this hymn as a sort of refrain.

6. *frastərənata*—3/1 impf. atm. Spread.

θryax̄stiś—2/3 f. (Made up of) three-twigs—चियह्णिः. Note the insertion of *χ* here; cf. *χ̄stūm* above Yas. IX. 21, also *yaoχ̄stīm* (Yas. IX. 8) and below, *ā-χ̄snūs*. The word is often used as a collective in n. sg. Here it explains *barəsma* (Jack., A. G., § 891).

* So also Mills in S.B.E., XXXI.

† Collected Skt. writings of the Parsis, Pt. II., p. 14.

*ā-**χ**śnūś-ca—2/3; ā + **źnū**.* Up to the knee, i.e. knee-deep. The insertion of the **χ** before **źnū** is found only with the prep. **ā**, with other *upasargas* it is not found, e.g. *fraśnu*. This **χ** has no value etymologically (Jack., A. G., § 77, note 1*); cf. *χśmākəm*, *χśmāt̄*, etc. For the formation of the comp., cf. **॥** *भिन्न*, Jack., A. G., § 889 and Whit. § 1310. Kan. says that this refers to the length of the twigs used. The length of the twigs is stated in Nir. to be three spans and the thickness that of a barley-corn, and their number is to be either 3, 5, 7, 9, 12, 15, 21, 33, 69 or 551 according to the ceremony to be performed. They should be cut from a tree whose trunk is perfectly sound.†

maiḍyōi-paitiṣṭānās-ca (v.l. *maiḍyō°*, Kan.)—2 3 comp. of *maiḍyōi* (मध्य), middle + *paitiṣṭāna* (प्रतिष्ठान), leg (lit. that by which we stand). Half-a-foot (or leg) high (Jack.‡); reaching up to the middle of the leg (Kan.). The ā- from *ā-xenūs* is to be supplied here also, *ā-maiḍyōi°*.

yasnāi-ca—4/1 m. For the worship.

vahmāi-ca—4/1 m. of *vahma* prayer, praise or glorification. Barth. (Wb.) derives it from *van*, to win; Jack. gives *vaf* to pray (cf. *ufyemi||*); Kan. Dict. derives this word from *vanh* (வாந்) to love, to revere.

xšnaoθrāi-ca—4/1 n. For the propitiation. *xšnu* (क्ष) ¶ to propitiate.

frasastayaē-ca—4/1 f. For the glorification—प्रशस्तये

The phrase *yasnāi-ca...frasastayaē-ca* occurs frequently throughout the Av.

III. 8. *frasvāvayat*—3/1 impf. caus. *‘srū + frā*. Chanted aloud (*frā*). See above Yas. IX. 14.

afsmanivān—2/3 n. Metrical passages; from *afsman* (n.), measure or metre used specially for Gāthic verses. Cf. Yas. IX. 14. Kan. trans. “Together with the verses (તણ *bait*)”. He derives it from *‘afs*, to cut (?).

vacastaśti (३८.)—2/1 n. used instead of 2/3. With properly arranged strophes. *vacastaśti*, f. specially refers to the divisions of the Gāthic stanza. From *vacah* (वच्) and *taś* (तक्) to arrange. According to Barth. (Wb. 1340) the use is almost adverbial.** For the metrical divisions of the Gāthie verses see Geld. Text. Introductory Note to Yas. XXXV.

maṭ-āzaintiš—2/3 f.; a comp. made up of *maṭ* with and *āzainti* (*√zan-*
ṇta to know) explanation. The word *maṭ* is originally 5/1 of the pron.
 stem ^x*sma* (*मा*, ^x*स्मा*) (Jack., A. G., § 140). The Pah. phrase *Aristāk-vaz-*
and means “Avesta and the Commentary” and the phrase wrongly under-
 stood has given us the popular name *Zend* for the language itself (Jack.,
 A. G., Int., p. xii).

mat-paitifrasá—2/3 f. With the questions and answers, i.e. with the catechism.†† Jack, however translates “with answers to the questions”;

* Also *ib.* § 188. † Haug, p. 397, note 2. Modi, Dict., mentions the numbers 23 and 35 as well. ‡ A. R., Gloss. || Kan., Dict., derives this from *vap*—to weave (cf. Pers. **بافن** *bāftan* to weave).

[¶] In Skt. the root means to sharpen and शृणु means "whetstone", RV. II. 39. 7. ** See Whit.

§ 1107. *†† Sc.*, on the Gætic Revelation.

(स प्रतिप्रस्ता॑ः (°[×]पृष्ठ॑ः). √*pərəs* (पृष्ठ) + *paiti*. In Vis. XIV. 1, we get the word *mat-pərəsvim* in almost the same sense; cf. also Yas. IX. 25.

IV. 10. *driyaoš-ca*—6/1 of *driyu* m. A poor man. Pers. درویش (*dervish*) lit. means a poor man, hence used in the sense of a संचारिण्.

drivyāš-ca—6/1 of the f. of *driyu*. The f. is made by adding -i and the γ drops out before the v: *driyu* + i = **driyvi*, *drivī* (Jack., A. G., § 187., 1). *amavat*—2/1 n. Strong.

nmānəm—2/1. Is used in the sense of “a refuge”. Cf. “Lord, thou hast been our dwelling place in all generations”, Psalms, xc. 1.

hām-tāsti—Lit. puts together i.e. fashions. *hām* is the same as उम् and 'taš is तक् to build. Kan. reads *tāštəm*, in which case the previous two words as well as this would be 1 1 n. to be construed with *asti* understood. Kan. translates “who is the well-fashioned strong refuge.”

pasca—prep. governing the acc. After. The Skt. form पश्चात् is the abl. Pers. پس (*pas*) after.

hū—6/1 of *hvar*, the sun. This special form of 6/1 is peculiar to Y. A.* and is used only with *frāšmō-dāiti* (Jack., A. G., § 334).

frāšmō-dāitim—2/1 f. obj. of *pasca*. The word is used only with *hū* and means “setting (of the sun)”. Nair. in his Skt. trans. says प्रथमरात्रिविभाग, i.e. the time between the sunset and the setting in of complete darkness—in other words, the evening सन्ध्या. The etymology is uncertain. The word *frāšmi* which occurs in Yas. X. 21 and in 19 below may be connected. In the former passage (*Haoməm frāšmīm frādat-gaēθəm yazamaide*) Barth. translates *frāšmi* as “refreshing”† while Kan. translates “prosperity-giving” and derives it from *frāš* forward (√*anc* उम्) to move with *frā* (प्र); cf. Pers. فراز (*farāz*) high, exalted).‡ Both however give the meaning “sunset” to *hū-frāšmo-dāitim*.|| In his derivation Kan. agrees with Har. who also takes it as connected with *frāš* and explains *frašmō-dāiti* as “the attaining (√*dā*, प्र) the goal of the progress”.¶

Aēšməm—The Demon of Wrath. He is represented as having the seven principal vices and he is one of the chief among demons. The name appears to be identical with *Asmodeus* (*Aēšma-daēva*) of the Apocryphal book of Tobit (III. 8).** In G. A. this word personifies the anger of the evil-minded against the good-creation especially against cattle (cf. Gāθ, XXIX. 1; XLVIII. 7). The anger due to drunkenness is also personified as *Aešma* (Yas. X. 8). From √*aēs* to put oneself in rapid motion. Grk. οἴη and Lat. *irā* are probable cognates. The modern Pers. خشم (*khashm*) anger is a direct derivation, the initial خ (kh) being due to a faulty reading of the Pah. word which may be read both *aešma* as well as *xašma*.

stərəθwata—3/1 adj. Striking down or smiting down to the ground (Barth.); levelled or uplifted (Kan.). Kan. adds that this word is used of a weapon which has to be aimed at an object by bringing it up to the level of

* The regular form is *hūrū*. † Heb. air. D. See also Sel. XIX, Part II. ‡ Dict. || Kan. by a very curious slip says sunrise in his translation of this passage, Kh. A. b. M., p. 284. ¶ Har., Man. A v., Gloss. ** Haug., p. 357.

the eyes (*✓star* to stretch, to level), e.g. a bow. He contrasts the word *ərədwa* (आर्द्व) which is used of a weapon which is lifted up to strike, e.g. a sword.* See below 16.

snaibisi—3/1 n. of *snaibis*, a weapon, *✓snab* (आश्च) to smite, to destroy. Battle-axe (Mills).

vixrūmanīm—2/1 adj. Very sore, deep (Kan.); bruising (Jack.). Barth. (Wb. 436) remarks that the word lit. signifies that which lets out blood and that by a strange transposition of meaning the word is used (e.g. in Ven. IV. 30 and 33) to mean an injury of the mildest type, that, namely, in which no blood is let out. The *✓xru* means to hurt, lit. to make raw or bloody. Cf. Skt. खुर, Av. *xvara*, Eng. *raw* (O. Eng. *hraw*).

xvarəm—wound. From *✓xvar* to injure. The *✓xvar* to eat (Pers. اخورد, *khurdan*, to eat) is probably connected.† In the Ven. this word means a visible mark left on the body which may have been inflicted by a weapon.

janti—3/1 pres. *✓jan* (इन्). Smites; इन्नि.

at-ca—2/1 n. of pron. stem *a*. Then, thereupon.

bāda—Continually (Jack. who connects it with Skt. बन्ध). Kan. takes it as an asserverative particle, somewhat emphatic in value; verily, assuredly. Barth.‡ supports this view. The word is probably derived from *✓bā* (भा) to appear, to shine forth (5/1 of the root-noun ?). Skt. बन and बादग् may be cognates.

jaynī—1/1 pft. pt. *✓jan* to smite. Smiting; जयन्नान्

paiti-xayhayeiti—Breaks to pieces (Kan.). *✓xah* (सख्?) to crush, with *paiti*. Barth. translates “presses back” (Wb. 875).

aojā—Kan. takes it as 2/1 n. Strength. Jack. understands it to be 1/1 m., “the strong man”.

nāidyāghām—2/1. Kan. derives it from *nid*, निन्द् to scorn and translates it as “scorning” and takes *aojā* preceding as “object” of this word. He translates *yathā aojā nāidyāghām* as “the man who thus scorns his (i.e. Sraoṣa’s) power.” Alternatively he suggests in a footnote|| the translation: “Just as a strong man (crushes) the oppressor” (from *✓naδ* to oppress, to injure). Jack. takes the word to be 2/1 adj. comp. and compares नेत्रैयसम् and translates, “Just as a strong man (crushes) the weaker one”. Cf. Yas. XXXIV. 8. The same word occurs in Yas. XIII. 16, where it is regarded by Dastur Darab as identical with the name of the Vedic sage नोधाः॥.

V. 11. *taxməm*—See *tanciṣṭō*, Yas. IX. 15.

āsūm—Swift; आसूम्.

darṣitəm (अप.) (v. l. *°rəṣitəm* Kan.)—Daring, from *✓darəś*, धृष्ट, to dare. Kan. translates “terrible (to the *daēva*)”.

bərəzaiḍim (v. l. *°tim*)—2/1 adj., made up of *bərəz* and *d/δi* (झी). Of high wisdom. High-spirited, valiant (Jack.); of high insight (Barth.); observ-

* Kh. A. b. M. in a footnote on p. 284.

† So Jack., A. R., Gloss.

‡ Wb. 953.

|| Kh. A. b. M., p. 284. ¶ J. B. A. S., 1898, p. 391. See also Barth. Wb. 481 for a discussion of this point.

ing from a high standpoint, i.e. far-sighted or liberal-minded (Kan.).* The epithet is used for Sraoša only here. In three places it is used of the great disciple and supporter of Z., the King Kava Vištāspa (Yt. V. 108, IX. 29†, XVII. 52). The reading *tim* has been merely rendered *buland* (high or great) in Pah.

12. *haca*—Prep. used with ins. or abl. and meaning accordingly “with” or “from”.

arezaēibyō—5/3. From battles. √*arez*—एर् त् to strive. Barth. compares ὁρέγυ to reach out. Cf. Pers. رزم (*razm*) battle.

vavanvā—1/1 pft. pt. √*van*. Victorious; ववन्नान्.

paiti-jasaiti—प्रतिगच्छति. √*jas* corresponds to जस्. The √*jam* corresponding to जम् is used in a few forms and the variants *jim* and *gam* are also known.‡

vyaxma (v.l. *vyā*°, Kan.)—2/1 n. Assembly. √*ac* (एच्) with *vi*, to assemble.

VI. 13. *yūnām*—6/3 of *yvan* or *yūn* (Jack., A. G., § 314, n. 1). Of the youths, among the youths. Are these the Immortal Yazatas who are ever young? Cf. युवती as applied to उषस् and the epithet “young” used with the other Vedic deities (as in RV. VIII. 29. 1).

aojišto, etc.—Cf. Yas. IX. 15.

parō-katarštəməm (ār.)—The Pah. trans. says *pēś-kāmak-tum*, “foremost in loving”?; most desirous or eager (Kan.); most enterprising (Har.). The form is made up of *para* (पर) + √*kam* (कम्) + suff. *tar* (त) + suff. *təma* (super. तम्). Barth. and Jack. divide *paroka* (पराक्, at a distance) + *taršta* (तत्, frightened); lit. he who makes (the *daēvas*) frightened from a distance; he who is fled away from even at a distance (Jack.). On the whole the Pah. rendering seems best and it has the additional recommendation of being traditional.||

paitišata—2/3 imp. par. √*is* (इष्) + *paiti* (पति). Desire eagerly, प्रतीक्षत

mazdayasna—8/3.

14. *dūrāt*—adv. originally 5/1 of *dūra*. The 7/1 form *dūire* (or *dūraēca*) is also found, but here the 5/1 is preferred because the other cases are also abl.

haca is a prep. which means either “with”, “together” or “from”, “away” and is used accordingly with either ins. or abl.

nmānāt and other words in abl. Note that the 5/1 ending *āt* has become in Av. common to all nouns and pron. irrespective of the final letter.

ayd—1/3 f. adj. Evil or wicked (Kan., Barth.); Jack. takes it to be a noun and translates “calamities”.

iθyejā—1/3 f. adj. Destructive (Kan.). Jack. and Barth. take it as a noun, 1/3 n., and translate “distresses”, “troubles”. √*θyaj*, त्यज्, to destroy; the *i* is prothetic.

* शुक्रदीयो लकार पीडीचाडनां^८ Kh. A. b. M., p. 285 and Dict.

† Sel. XXIII, Part II.

‡ Kan., A. G., § 310. || Dar. rightly lays a deal of stress on the tradition as represented by Pah. On this point see also Browne *Lit. His.* I, pp. 68-70.

vōiyñā—1/3 f. Troubles or obstacles (Kan.); plagues (Jack.); inundations (Barth.). Barth. says it is probably connected with *vaēga* (वैग). Kan. connects it with विघ्न and derives from √*zan* (झन्) + *vi*. The meaning “inundation” is appropriate in other passages where the word occurs, but here Jack. and Kan. seem more correct.

yeiñti—3/3 pres. par. √*yā* (आ). Go, fly.

yejhe—7/1 f. pron. *yā* (Reich. § 400; Jack., A. G., § 399). The f. is due to the fact that the last noun used (*daijhu*) is fem. The form is probably from **yasyā* m. (cf. Ved. यसा, यसा etc.). The influence of *aijhe* is also apparent. The form for 6/1 m. is also the same (see above *yejhe hatām*). But the sense here is clearly loc. Hence it is not very correct when Barth. (Wb. 1227, note 28) says that the sense is always gen.

nmanaya—7/1. This case-form occurs only here. The G. A. form is *dəmāna*, the *a* being apparently put in only to help the pronunciation. Cf. O. Per. *māniya* and Mod. Per. مان (*mān*). After this word, the others—*vīs*, *zantu* and *daijhu*—should also be understood in 7/1.

paiti-zantō—1/1 p. pt. pass. √*zan* to know, with *paiti*. Welcomed. Kan. agrees in the translation but derives (with a query) from √*jam* (जम्) with *paiti* and says that lit. it means “to go up to a guest” hence “to welcome him”. Skt. प्रत्यक्षः is used similarly, hence Kan. is correct.

nā-ca—1/1 of *nar* (न). The man (i.e. he dwelling in the house, village, etc.).

frāyō—Com. of *frā* (*frāyayh*, प्रायः) which becomes *frāyō* as first member of a compound. Lit. “more.” Kan. translates “more good-minded” etc. Jack. says “rich in good thoughts” and explains, “i.e., the man who has more good (than bad) thoughts”. So also Barth. Wb. 1019. The idea seems rather that the presence of *Sraośa* makes them richer in good-thoughts, etc. The Hād. N. has also *frāyo-dušmatā*, etc., as contrasted with *frāyō-humatā*, etc., in the fem.

VII. This *Karde* is also found in the *Sraośa Yašt Hādōxt* (Yt. XI. Kar. 2.) This latter *Sraośa Yašt* is taken from the *Hādōxt Nask* (Nask XX). The two *Yaštis* are distinguished by the fact that the Yas. LVII is called popularly *Sraośa Yašt Vađi* (سروش یشت), i.e. the Greater *Sraośa Yašt*. Because it occurs in the Yasna it is also called in the Persian *Revāets* سروش یشت (Sarūsh-Yasht-i-Izashni). The same is used during the ceremonies for the first three nights after death, hence also the name sometimes given, يشت می شب (Yasht-i-si-shab) or Yašt-of-the-three-nights.

15. *vananō*—1/1 pres. pt. atn. √*van* (वन्). Conqueror. The atm. part. in -āna (Av. -ana) with thematic verbs is more common in Av. than in Skt. (Jack., A. G., § 507, Whit. § 741a).

kayaðahe—6/1 m. Originally the word *kayaða* meant some special type of sin. The word is found in this sense only in composition with others, e.g. in Vis. III. 4. *əvistō-kayaðəm* which Kan. renders “without sin.” Barth. (Wb. 442) says “who does not know * the *kayaða* sin” and he adds that the

* Cf. Grk. άγνωστος (not knowing), Goth. սահմ.

context there makes it evident that the sin is that “of holding the religion or holy matters in contempt”,* i.e. the sin of heresy. The word then has acquired the sense of one who has committed that sin. Hence the word, as here, means “a heretic”. Kan. simply says “a wicked man”.

kāīdyehe—6/1 m. Lit. one who belongs to the *kayaða*, i.e. the follower of a heretic. The Pah. version seems to take this as a fem. of *kayaða* :—*ke vanitar-i-kastārān-i-zanān* (who is the conqueror of female *kayaðas*). The formation of a fem. form with the र्णि of the first syllable is a very exceptional phenomenon (Barth. Wb. 463), and besides this, the ending is definitely the mas. 6/1 ending.†

janta—1/1 of °tar. Smiter—દસ્તા. Note the short final.

daēvayað—6/1 adj. Devilish; qualifying *drujō*.

har̥ata—1/1 of °tar. Protector. √*har* to protect (cf. Lat. *sal-verē*).

aiwyāx̥ta-ca—1/1 of °tar. Watcher. √*ax̥s* (cf. આખ) + *aiwi* (અમિ), to watch carefully.

fravōiš—6/1 f. Progress, prosperity. Thus Jack., who says that the Pah. rendering supports this. Barth. though agreeing puts a query mark after this (Wb. 991). Jack. therefore translates “the prosperity of all mankind”. Kan. says “the progress of all the world”. In a footnote‡ Kan. suggests that the word may mean “moving” and thus the rendering would be “the whole moving world”. In the latter case it would be from √*fru* to move (cf. *frafravaiti* above, Yas. IX. 32). Mills (S.B.E., XXXI, p. 301) says “migrations of the tribes”.

16. *anavayhabdəmnō*—1/1 pres. pt. atm. of √*χvabdā* (*χvap*—ખવ, to sleep + √*dā*—ધા) with *an* (અન्, neg. pre.) and *ava* (અવ). Never falling asleep. The compound verb *χvabdā* is of a fairly numerous class already discussed under *pairi-yaozdā*, Yas. IX. 1 (also *mās . . . daθānahe*, ib. 31.). The *dā* in such cases seems to have a causal force.|| Note also the peculiar change from *χva* to *gha*.

zaēnayha—3/1 n. With vigilance. √*zi* to impel, to awaken. Barth. (Wb. 1650) takes it to be 1/1 adj. and translates “watchful” so also Mills “vigilant”. P. Guj. શેન, zeal.

nipāiti—3/1 pres. par. √*pā* (પા, to protect + *ni* (નિ)). Watches over, guards.

niśhaurvaiti—3/1 pres. par. √*har* to protect + *ni* (નિ). Protects. The *s* inserted after the *ni* and before the *h* is reminiscent of an original Ar. *s* and is “an attempt at etymological restoration”.|| This occurs only in cases where the *upasarga* ends in *i* or *u*, when the Skt. would show a *v*, in such cases the original Ar. *s* which in Av. has become *h* initially is restored in a palatalised form *ś*; but the *h* is retained as well. E.g., *hu*—હ; but *aiwiś-*

* *uṣṭavanam ... visto-fraureitam evistō-kayaðam* (a holy person who knows the religion and does not know the sin of *kayaða*).

† This may however be explained away as “attraction”.

‡ Kh. A. b. M., p. 272.

|| Jack., A. G., § 692.

¶ Ib., § 754. 2.

*huta**—**हुत** (Yas. XI. 3.)†, *pairiśxvaxta*—**परिष्वक्त** (Yas. XI. 8)†. The same peculiar inserted *ś* is found occasionally with reduplication under similar conditions, i.e. after *i* or *u* in the preceding syllable, e.g. *hiśhaxti*—**हिष्वति**.

ərədwa—3/1. Uplifted. See note on *starəθwata* above, 10. Cf. उष्ट्वे, Grk. ὁρθὸς (right), Lat. *arduuus*.

17. *pascaēta . . . yat*—Since when; पश्चात् यत्. Cf. the Biblical phrase *after that*.

huśhwafa—3/1 pft. per. √*χ⁰af/p*‡, स्वप्. Sleeps—**सुचाप** (Kan. Dict. p. 601; Barth. Wb. 1862). But in the Kh. A. b. M. (p. 272) and also in Dict. he gives the alternative of taking the word as 1/1 participial adj. with the prefix *hu-*(हु) and takes the verb *asti* as understood, thus translating “who is never soundly sleeping”. Thus also Jack. But surely it is better to say of Sraoṣa that he is never asleep than merely that he does not sleep soundly. For the insertion of the *ś*, see above *nishaurvaiti* (16).

daiḍitəm—3/2 impf. par. √*dā* (धा) to create. (The two Spirits, *Mainyū*) created. The inserted *i* is to be noted (cf. उत्त्रवी॒त्). The term. *-təm* is the same in form as Skt. तम् (2/1). The same is the case with the primary term. 3/2 par. which in Av. is often *-θō* (for -तम् 3/2) though the *-tō* is also found.|| See above Yas. IX. 15 (*Mainivā dāmāṇi*), as regards the idea of both the Spirits creating the world. See also above verse 2.

hiśārō—Protector. √*har* to protect. The form is an orig. redup. form **hihāra*, the change of the second *h* to *ś* is due to the same reason as the insertion of *ś* in *niśhaurvaiti*. The word governs the acc. *gaēθā* (2/3).

vispaīś—3/3 for 2/3. Mills seems to connect this with *daēvaēibyō*.

ayān-ca—2/3 n. The two forms *ayan* and *ayar* (both neu.) are found mixed up in the declension as often happens with neu. nouns in *-ar* and *-an* (Jack., A. G., § 337). Kan. mentions¶ that there is sometimes a distinction observed between the two, *ayan* being used for the hours of daylight, as contrasted with night (*χ̄afnas-ca*) as here, whereas *ayar* means the whole day of 24 hours. Cf. Pers. پریو (parer), day before yesterday. In Guj. (dia.) the word परात् is used to mean day before yesterday or the year before last.

χ̄afnas-ca—2/3 f. Night. Cf. जपा, Pers. بـ (shab) night.

yūiđyeiti—**युधनि**. Note par. here.

Māzanyaēibyō—Belonging to *Māzana* (mod. مازندران—*Māzandrān*). This district south of the Caspian and north of Balkh, has played the same part in the Persian Epic as Lankā has done in the Rāmāyaṇa. It has been notorious as the home of demons, and one of the most difficult exploits of Rustam was the conquest of *Māzandrān*. Even to-day the Parsis use the term मान्द्राणी to indicate a person who defies all attempts at being curbed or one who obeys no law.

* V.l. (wrongly divided) *aiwīś-huta*.
sleep is a cognate. || Jack., A. G., 449, note.

† Selection XX, Part II.

‡ Dict., p. 42.

‡ Pers. خواب (khvāb)

haða—With, ^xसध (षष). The word सदा (O. Per. *hadā*) is said to be cognate.

18. *hō*—Sc. Sraoša.

frānāmaite—3/1 pres. sub. atm. \sqrt{nam} (नम्) + *frā* (प्र). Bows down i.e. submits (Kan.). Jack. and others translate “flees from” or “turns from”, construed with *parō* (from) and the abl. or loc. (Barth. Wb. 1041). It is better to take *parō* to mean “before”.

θwaēśāt—5/1 m. Through fright. $\sqrt{x}wiś$ (भिष्) to be frightened. The θ is prefixed to the *wiś* by “false analogy” with $\sqrt{θbiś}$ (दिष्) thus we get the regularly used $\sqrt{θwiś}$.

frā . . . nəmante—Note the separation of the अपर्यग and the verb reminiscent of early language.

anusō—2/1 n. used as an adv. Against their will. \sqrt{vas} , to wish.

tarštō—1/1 for 1/3.

təmāyhō—6/1 n. used for 2/1 (acc. of the verb of motion). Darkness which is the natural habitat of the demons. Cf. तमस्.

dvarənti (v.l. *°te*, Kan.) \sqrt{dvar} to rush. A daēva-word.

19. *frāśmiś*—See above 10, note on *frāśmōdāitīm*. Kan. translates “prosperity-bringer”. Barth. (Hb. air. D.) says “refreshing”. Mills* (also Jack.) translates “the reviver” and explains, “the renovator as completing the progress which makes things fresh—*frāśō-kərəti*”. The word is found used as an epithet of *Haoma*.

srīrō—Beautiful, सौभ. Probably refers to *χvahē gayēhe χvanvatō* in Yas. IX. 1.

χsaθryō—Royal, kingly, चक्रियः Cf. the phrase सौमो राजा of the Veda.

zairi-dōiθrō—Golden-eyed, a constant epithet of *Haoma* due to the yellow flowers of the plant†. *dōiθrō* may be connected with \sqrt{dai} (*dī*) to see; Per. देख (dīdan) to see. Is Skt. दिष्, to show, cognate? The word *dōiθra* is an *ahura*-word, the *daēva*-word being *aśi*‡.

barəzište—7/1 super. of *barəz*, high. वर्चिष्ट.

barəzahi—7/1 n. Height.

Haraiθyō . . . barəzayā—6/1 f. The word *Haraiti-bareza* is best translated as “the mount *Haraiti*”. The name becomes in mod. Per. البرز (Alborz). The variant *Harā* is also found in Av. It has been derived from \sqrt{har} (हर्, व् to flow) and hence may mean a place from which the waters flow, hence a mountain watershed. Another suggested derivation is that the element *har* is Semetic as is found in *Ar-rarat*, *Har-mon*, *Her-at* (?) and other place names (Modi). The Bun. mentions 2244 peaks in the range. For the idea that *Haoma* dwells in lofty mountains cf. Yas. IX. 26. This mountain is the mount मेर of Av., hence Nair. says मेरोपरि.

20. *havacā*—Of gracious words (Mills). This and the other epithets refer to *Haoma*. Mills also suggests an alternative rendering “who excites

* S.B.E., XXXI, p. 302. † This plant is said to be *Asclepias acida* or *Sarcostemma viminale* (Vedio India by Z. A. Ragozin, p. 171). ‡ The Guj. word જોણો is used by Parsis in the *daēva*-sense.

Is this also cognate? Mar. જોણે.

to much speech", but it is of doubtful value. The word is originally *huvacā** (हुवचाः) but drops the *u* owing to the rule of Av. orthography that three exactly similar strokes should be reduced to two. Thus *uv* and *iy* become *v* and *y†*.

pāpō-vacā (अप॒-वचा॑—Whose words protect. √*pā* (पा). The Pah. says *pānak gowiṣn* (lit. protecting speaker).‡ Kan. says that it means "reciting the *Pāpa-Nask*", which he explains is one (the 6th) of the 21 books which made up the Av. texts in the days of the Zoroastrian Empire. This Nask is said to have dealt with the seasons of the year and their appropriate ritual. Dar. agrees with the Pah. version as also Nair. (Skt.) रक्षावाचम्.

pairigā-vacā (v. l. °*gā-va*°, Jack.) (अप॒-वचा॑—Who properly chants the (sacred) words everywhere (Barth. Wb. 864). He derives it from *pairi* (परि) and √*gāy* (गै) to chant and compares the Skt. सामग्रा॑— "Speaking timely words" (Dar. and Jack.). The Pah. has *pa hanḍām gowiṣn* (speaking according to the time) and Nair. (Skt.) says यत् येषां युच्यते वक्तुम्. Kan. sees here also a reference to another *Nask*—the 8th—which dealt with ethics. Kan. is certainly correct as far as the names of the *Nasks* go, but probably the meanings of the names themselves are as indicated in the Pah. version. And there is perhaps also a play on words. Mills trans., "who intones our hymns on every side".

paiθimnō—1 pres. pt. atm. √*pat* (in the 4th, दिव्- class), to possess||. Lit. being master or lord of (with acc.) hence possessing, पत्यमानः¶. The change of *y* to *i* is a common occurrence (Jack., A. G., § 63). The variant form *paiḍimnā* (*Fravaśayō*) is also found.**

vispōpaēsim—2/1 adj. All-adorning, manifold; lit. of all brilliance. Mills says "of every brilliant form". "Of varied brilliance" Dar.

mastim—Cf. above Yas. IX. 22. Greatness (Kan.), understanding (Mills), wisdom (Jack.).

pouru-āzaintim—Cf. above *mat-āzaintiś* (8). Rich in understanding (the meaning of the holy texts).

paurvatatəm—2/1. obj. of *paiθimnō*. Lit "priority", hence "mastery" (Jack.); first place, pre-eminence. Mills, though he gives the sense all right, conveys the impression that this word is an adj. of *Haoma*.

21. *vāreθrayni*—1/1 n. Victorious. The form is made up of *vāreθrayna* + *i* (tad. -affix). The वर्णि is rather remarkable because in Av. the वर्णि with *tad.*-affixes is rarer than in Skt. (Jack., A. G., § 825d; Whit. § 1204). As a matter of fact only about half a dozen instances, besides the present one, are quotable, the most common being *āhūiri* (belonging to the Ahura religion), *māzdayasni* (belonging to Mazda worship), and *hāvani* and *ārṣtya* above (IX. 1 and 11).

hazayrō-stūnəm—1000-pillared. *stūnā* f. a pillar (स्तूपा॑ (a var. of शास्त्रा॑).

* When written thus *separately* the *v* takes the initial form. † Jack., A. G., § 68. ‡ Quoted by Barth. Wb. 888. || Lit. to be Lord (पति॑) of. ¶ पर्थिवी॑ पत्यमानः RV. VII. 18. .8.

** Yt. XIII. 42.

viðātəm—1/1 p. pt. n. $\checkmark dā$ (धा) with *vi*. Built. Kan. trans. “strong”.

χ^vā-raoχ̄nəm—1/1 adj. n. $\chi^vā$ (खा=स्त्र) + *raoχ̄na* (रोचन). Self-shining. Cf. Pers. روشن (roshan), shining.

antara-naēmāt—5/1 of *naēma* (n.) side. Cf. नेमधिति, lit. “putting on the other side”, hence, battle*. Pers. نیم half, lit. “one side”. Lit. from the inner-side, from within.

nistara-[°]—outside.

22. *snaiθiš*—Mills trans. here, as elsewhere (10 and 16), battle-axe, or halbert. See also below 29 and 31.

visata—3/1 impf. atm. $\checkmark vis$ (विश्). Has become. Note the sg., each being a separate idea. Kan. trans. “has agreed to”, “has approved of”. He says the *Ahuna-Vairya*, etc., have agreed to serve as the weapons of Sr.

Yasnas-ca Haptayhātiš—1/1. The Yasna *Haptayhāti*. Lit. the Yasna of the seven *Hās* or chapters. *Hā* (chapter) is from $\checkmark hā$ (‘सा, चो to cut) hence it means lit. a part or section. This Yasna consists of chapters 35–42 of the Yasna portion of Av. The essential seven *Hās* are 35–41, *Hā* 42 being a supplement. It is given as Sel. XXI in Part II.

F̄uṣas-ca Māθrō—1/1. Lit. the hymn (*Māθra*) of the cattle (*f̄su*—पश्च). The hymn of prosperity. This is the special name given to the 58th *Hā* of the Yasna. The name is given on account of the word being repeated often in the hymn and aptly describing its contents. According to Yas. LXI. 33 this hymn formed part of the *Hādoxt Nask*.

-*kərətayō*—1/3. Sections of the *Hās* of the Yasna† or of other hymns or religious works. “Verses” in the biblical sense. From $\checkmark kərət$ (कृत्) to cut. Pers. کرہ (kardeh) section, P. Guj. કરદો. The Pah. rendering seems to understand the word from $\checkmark kar$ (क) to do and trans. “acts of worship”. Nair. says इज्जिं (sc. Yasna) कर्तुकाम. The Nir. says that the hymn *Yeyhe hātām* is meant here because this is used in all sacrifices. Dar. follows this tradition and trans. “acts of worship”.

X. 23. *haozāθwa-ca*—3/1. n. Through good (or great) wisdom (Kan.): *hu* (हु) + *zāθwa* ($\checkmark zan$ —जन्, ज्ञा to know). Wise conduct (Mills); gracious knowledge, reverence (Jack.); thorough knowledge (Barth. Wb. 1738).

vaēdyā-ca—3/1. f. विद्या च; through knowledge.

avāin (v. l. *avān*, Kan.)—3/3 impf. par. $\checkmark i$ + *ava*. अवायन्, descended. Kan. takes his v.l. to be from $\checkmark av$ to protect and translates “(the Holy Immortals) protect (i.e. rule over) (the world)”.

avi—अवि upon. Nair. trans. उपरि.

haptō-karšvarim—2/1 adj. f. Consisting of the seven lands. (उपरि) सप्तस्थीपवत्ता (पथिवास) Nair. There are seven (*haptā*—सप्त) regions of the universe according to the Bun.‡ called *karšvars* (Pers. کشوار—kishwar). The land and water are equal in area and the seven refer to the land-divisions. These are (1) *X^vaniraθa* in the centre, (2) *Savahī* to the East, (3) *Arəzahī* to the West, (4) *Fradādaf̄šu* and (5) *Vidādaf̄šu* to the South, and (6) *Vouru-barəšti* and (7) *Vournjarəšti* in the North. Modi (Dict.) seems to

* RV. I. 72. 4, etc. † The *kardehs* in this hymn, for instance, are marked with roman figures.
‡ Bks. V and VII.

think they refer to the climatic zones of geography. Din., Bk. I mentions that because the earth is round only $3\frac{1}{2}$ Karšvars are illuminated at a time. These are described in detail in Pah. books, especially in Bun. XI. There does not seem to be any communication possible between the various Karšvars.

(1) *X^vaniraθa* which is put last (and not the least, because it is best known to us mortals) in the old texts and is called therefore the *haptaθa* (the seventh). There seems to have been an idea (Hād. I. 14.) that this is the only one inhabited by human beings. It is in the centre; and in its very centre stood the *Hara-barəzaiti* (see above 19).* It was the cradle of the Aryan race because the land of *Airyana Vaēja* was situated within it. Six distinct human races are said to have inhabited this continent (or zone ?). The name *X^vaniraθa* seems to have been derived from *x^vani*, splendid ($\sqrt{x^v}an$ = to shine) and *raθa* (chariot ?). The epithet *bāmi* shining is often added to it. (See below 31).

(2) *Savahi* (du.), lit., East, morning; cognate with *svar* (*sūrəm*), bright. The du. form is due to the fact that it is always associated with *Arəzehi*. (cf. रोदघो). See also Kan., A. G., §§ 85, 87.

(3) *Arəzahī* (du.), lit., West. The name is connected with *ərəza* (darkness) in the comp. *ərəzaurvaēsa* (the second part of the first half of the night, i.e., the period between full darkness† and midnight). Barth. (Wb. 353) thinks that रात्रि is cognate.

(4) *Fradādafsū*—situated south-east from the central *X^vaniraθa*. Kan. trans. the name as “Cattle-protecting” (Cattle-breeding ?). This form also is du.

(5) *Vidaðafṣū* (du.)—situated in the south-west. “Obtaining cattle” (?), “rich in cattle” (?).

(6) *Vouru-barəštī* (du.)—situated in the north-west. The name is from *vouru* (उरु, high) and *barəštī* (भृष्टि—peaks)—“the land of lofty peaks”.

(7) *Vouru-jarəštī* (du.)—situated in the north-east. *jarəštī*, जृष्टि (?) is a variant of भृष्टि, see Grass. Wb. 964 and 1679).

24. *yō . . . daēnayāi*—This *pāda* is included by Geld. in the previous verse. I have followed Jack. and Kan.; Mills too seems to have taken it the same way.

daēno-disō—Teacher (of religion); from *'dis* (दिस्) to show, to point out.

daēnayāi (v. l. °yā Kan.)—This is a tautology, hence probably Barth. (Wb. 667) marks the word as doubtful. For *daēnā* see Yas. IX. 26, above.

yām—Rel. pron. used in the sense of the def. art., Reich. 749–753. Cf. परि यो पाति यदगम् AV. (Whit. § 512 b).

* Like मेरु among the Hindus. In fact Nair. trans. *Hara-barəzaiti* by मेरु. There seems to be a great deal in favour of the polar theory of the Aryan Homeland. See Tilak's book *The Arctic Home in the Vedas*, where he draws copious comparisons with Avesta. † According to the orthodox Parsi custom, full darkness begins when the hair upon the arms becomes invisible.

aya—3/1 f.

daēnaya—3. 1 f. Note the ending *-aya*; Skt. would have ^oपाया.

fraorənta—3. 1 impf. atm. √*var* (व) + *frā* (प). Note the atm. This is a “technical term” meaning to profess a religion, used with the ins. (Barth. Wb. 1362). The root is conjugated in the 9th (की) class. Thus also Jack.* Kan. trans. “was pleased”. Mills trans. “Ahura Mazda has been confessed with faith” (S. B. E., XXXI, p. 303), and adds in a footnote that this meaning, if correct, “would show a very great degradation from the lore of the Gāθās”. See below Yas. XII. 7. (Sel. V).

ašava—1/1. So Jack. and Kan. Mills needlessly takes 3/1 and trans. “with faith”.

frā—Note the वाप्ति alone used for the repetition instead of the full verb; Jack., A. G., § 752. 2. Cf. *nī* used similarly above, Yas. IX. 17.

The six “Holy Immortals” are mentioned here by name and in their order. These names occur in the Z. calendar for the names of the first seven days of the month, that of Ahura-Mazda being the first.† These six *Amešā-Spəntas* are:

1. *Vohu-Manō*—lit., Good-mind. He is the principal of the Holy Immortals, and his name occurs throughout the Av. literature. He rules over the human mind and also over the animal kingdom. Especially he is the guardian of cattle; and hence on the day of the month bearing his name (the 2nd) and also during the whole month bearing his name (at present the 11th‡) orthodox Parsis abstain from meat. He is *Bahman* of the later Z. works.

2. *Aša-Vahiṣta* (later *Ardibesht*)—lit. Best-Righteousness. He is the Lord of Righteousness and Purity and is the *Aša* of the Gāθ. Later on, because fire became the material symbol of purity, he came to represent the Holy Fire. We Parsis use his name as synonym for Fire. He is also the keeper of the keys of Heaven.

3. *Xšaθra-Vairyā* (later *Shahrivar*)—lit., Sovereignty at will, i.e. Supreme Sovereignty. He rules over the mineral kingdom and especially over metals.

[It may be noted in passing that these three are orig. neu. in form as is also evident from the text where the names are 1/1. The next three names are fem.].

4. *Spənta-Ārmaiti* (later *Spendārmad*)—lit. the Holy Ārmaiti (=Harmony or Bounty ?). She rules over the Earth and Womankind and typifies Wisdom and Obedience.

5. *Haurvatās* (later *Khurdād*)—lit. Wholeness, or Perfection, or Salvation. She rules over the waters. She is constantly in association with *Amərətātās*.||

6. *Amərətātās* (later *Amerdād*)—lit. Immortality. She represents the

* See also Jack., A. G., § 62. 2. † See Sirozāh II. (Sel. XXIV, Part II). See also Int. and also Mod. Dict. ‡ Originally the 2nd month. See Introduction. || Hence used in the du. See Kan., A. G., §§ 86ff.

Immortal Life. She rules over the vegetable world. The last two form a pair which in other mythologies are represented by “the waters of life” and “the tree of life”.

frašno—प्रश्नः, Pers. پرسش (*pursish*) question. Jack. thinks this means the Revelation of God personified. Kan. takes it to mean “he who questions regarding the faith or God”, i.e. a seeker after God. Dar. renders it like Jack.* Barth. (Wb. 813 and 1010) says that it refers to the questions asked by Z. to Ahura which were answered by the revelation of Ahura’s word.† In any case the sg. is used collectively for plu.

-*īkaēšō*—see above, Yas. IX. 13. Jack. trans. “the Law of Ahura”. Kan. says, “the Teachers of the Law of Ahura”. Sg. used for plu. It may be noted that in Gāθ. the word, when used by itself, implies a *false* doctrine. Hence we always find in Y. A. the epithet *Ahura* (or some derivative of it, e.g. *āhūriš*) prefixed to it. Cf. *paoiryōt̄k°*, Yas. XXVI. 4. (Sel. III). Mills translates this passage very loosely thus: “and the question to the Lord is asked and Mazda’s lore (is written)”.‡ I have adopted Kanga’s trans. but the following alternative may also be suggested for the last line: “which also did reveal (lit., did profess) the questions (put) to Ahura (by Z.) and the revelation of Ahura (in reply) ”.

25. *frā*—अ used as a prep. in the sense of “for” or “during”.

āda—here (Kan.); then, so (Jack.). Barth. (Wb. 55-56) says that the word is an adv. and means “therefore.” It is used always at the beginning of a sentence or clause and with the opt. to imply a wish or invocation. He regards the *frā* put first in this clause as wrong. See below also.

vaēibya—4/2 of *dvay* m. The dropping of the initial *d* is paralleled, in Lat. *bis*, Guj. બે, also in विश्वति Geld. text prints the *medial* form of the *v* for this word, hence I have used the apostrophe in the transcription. Jack. explains this as connected with उभायाम्—G. A. *ubōibya*—Y. A. × *uwaēibya*—× *uvaēibya*—*vaēibya* (A. G., § 6, note 1).

ahubyā—4/2 m. Kan. trans. this by “life” (जीवन) and in the next *pāda* by the word “world” (दुनिया). It is better to take both the times in the former sense and understand the repetition as for emphasis. Mills takes it thus and trans.: “for the lives; yea, for both”.

nō may be taken as 2/3 or 6/3 and either will give good sense.

nipayā—2/1 opt. par. Kan. takes it as ben. mood.

ai—Oh! Pers. ای (ay).

ahe-ca ayhūś—Note the case. Trans. “(the life) of this world”. *ahu* (*ayhu*) here means the world.

manahyō—1/1. Lit. belonging to the *mainyu* (spirit), hence spiritual. Nair. Skt. trans. says परस्पोक्ते. Mills trans. “mental”.

pairi—परि, against, from.

drvat—Wicked, fiendish (Jack.). So also Barth. (Wb. 777) who

* Quoted by Kan. in a footnote Kh. A. b. M., p. 291.
Ust. XLIV (Sel. XVI).

† Cf. Yas. XII. 5-6 (Sel. V), also Gāθ.

‡ S.B.R., XXXI, p. 303.

§ See also Jack., A. G., p. xxv. § 34.

regards this as a variant of *dṛgvanṭ* (*druj*). See also Yas. IX. 8, above. Mills takes it as “unhappy”. Kan. gives the lit. sense of “rushing on”, “attacking”. Nair. Skt. trans. says दुर्गतिसाम्.

drvātbyō—5/3 adj. qualifying *haēnaēibyō* (f.), but the form is m. or n. The sense is the same as *patqībhyā* in Yas. IX. 18.

us . . . gərəwnān—3/3 sub. pres. par. class 9, √*garəw*. Lift against; lift up high (Kan.). Cf. Skt. × दृभ् (दृष्ट).

χrūrəm—ज्ञातम्, cruel, bloody (Mills). See *viχrumantəm* above 10.

drafṣem—Banners (sg. for plu.). So Mills who trans. “spears” but adds in a footnote* that probably “bannered spears” are meant. If this is true it may refer to lances such as our modern lancers use. Barth. (Wb. 771) translates this in the sg. and says it typifies the enemy of Irān. Cf. Yt. I. 11. *haēnayās-ca . . . χrūrəm drafṣem barəntyā* (of the army bearing the bloody standard). Skt. द्रष्ट, Pers. درفش (*dirafsh*), banner, Fr. *drapeau*. The famous national flag of Irān was called the *Gāuš drafṣō* (Yas. X. 14.)† which had been, according to the story (in Shāh. and elsewhere), originally the leather apron of *Kāva*, the Blacksmith. He was a subject of Zohāk (Aži Dahāka)‡ and he rose in revolt when two of his sons were required to feed the two monsters growing from the tyrant’s shoulders. Probably also a bull’s head was embroidered upon the original standard; P. Guj. मायानी भंडो.

parō—Against, with abl.

draomēbhyō—5/3 of °*man*, n. Assaults, onslaughts; a *daēva*-word.

yā (f.) as it stands may refer to *haēnā* (f.) of the previous line. But more probably it refers to *draoman* (n.) being merely influenced by the *yā* in the previous line. Suggested reading *yā*, which is the real 2/3 of the n.

duždā—1/1 m. Evil-minded, evil-knowing (Kan.). From *duš* + *dāh* (f.), wisdom; × धा (धी).

drāvayāt—3/1 caus. sub. pres. par. √*dru*. Causes to rush, i.e. launches (against us). Sub. in rel. clause, as in Skt.

maṭ usually governs ins., here it is irregularly the abl., probably due to the influence of *maṭ* itself which is orig. 5/1 (see above 8).

Viđātaoṭ (v. l. °*dātaoṭ* Kan.)—The Demon of Destruction; Death (Kan.). From √*dā* (धा) + *vi* (वि), to destroy. As a proper name it is used for a Demon usually associated with Aōśma and Vāyu (वायु). Generally he is known by the name *Astō-viđātu* (lit. bone-breaker), i.e. the destroyer of the *astvaiti gaēṛjā*. Also found as *Viđōtu*.|| Probably he is the विधाता of RV., who is a separate deity in RV., VI. 50. 12; IX. 81. 5; etc.

daēvō-dātāt—The *daēva* here is the arch-fiend Ayrō-mainyuš.

26. *aṭa* here begins the sentence as it should. See above 25. The Skt. एष is also used in the same sense of “therefore” and also occurs as the first word of the sentence generally; cf. RV., I. 55. 5, etc.¶

* S. B. E., XXXI., p. 303.

† Sel. XIX, Part II.

‡ Yas. IX. 8, above.

|| Modi. Dict.

¶ Græs., Wb. 42-43.

dayā—2/1 aor. opt. (ben.) $\checkmark dā$ to grant.

hitaēibyō—4/3 of *hita*. See above, Yas. IX. 22.

tanubyo—to (our) bodies.

pouru-spax̄tīm—Complete subjection (Kan.); full watch over (Jack.).

From $\checkmark spas$ (cl. 4), to see; cf. सूर्य (spy), पश्चति ($^{\times}$ सप्तति), Lat. *specio*. The pri. suf. *-ti* is added and the χ is inserted before the conjunct *śt* (see above Yas. IX. 21). Pah. trans. says *pūr pāspānī* (Pers. پاسبانی—*pāsbānī*) “keeping full watch”. The word occurs only in one other place, Yt. IX. 1 (Sel. XXII. Part II), where Kan. trans. correctly like Jack.

ṭbiṣyantām—Kan. trans. “of the envious (एदेषा) people”.

paiti-jaitim—Smiting down. From $\checkmark jan$ (इन्) + *paiti* (प्रति).

dušmainyunām—Lit. evil-minded (towards us), hence enemies. Pers. دشمن (dushman), enemy.

haθrā-nivāitīm—Complete conquest. *haθrā* (complete) is the same as the Skt. चत्र (Ved. सच्च) which is made on analogy of अच्, तच्, थच्, etc. and means everywhere (सर्वत्र). Cf. सचाहम् ..पैस्यम् RV., V. 35. 4; सचाजित् रस्तु: RV., IX. 27. 4, etc. *nivāiti* is from $\checkmark van$ to conquer, to win + *ni*; hence it means conquest or overthrow. Barth. (Wb. 1764) trans. “conquest at one stroke”, taking *haθrā* = at once. Kan. in Kh. A. b. M. (p. 292) trans. “strength to overthrow” but not in Dict., where he agrees with the rendering of Barth.

hamərəθanām—Adversaries, foes (Jack. and others). Better take it lit. as “gathered together” (p. pt. pass. of $\checkmark \thetaərə$, एह). Cf. समृद्धि a fight (RV., I. 32. 6, etc.).

aurvaθanām—Inimical, unfriendly. From *a* (neg.) + *urvaθa* (friend). The latter word is from $\checkmark var$ to choose. One of the sons of Z. is called *Urvataṭ-nara* (Friend of humanity?).

27. *auruṣa*—The Pah. version and all commentators say “white.” The names of colours are not very clear in ancient languages. The word is cognate with Skt. अश्व* and अश्व in both of which the idea is that of red. The word also occurs in the *Tir Yašt* (Yt. VII. 2) where *Tir* (the star Sirius) is called *auruṣəm*, *raoχṇəm*, *frādərərəsəm*. Kan. there translates *auruṣəm* correctly as “red”.†

frādərəsra—Beautiful (Kan.); seen afar (Jack.); shining forth (Barth. Wb. 1015). $\checkmark dərəs$, दश् + *frā* फ़.

spanta—Holy. Mills objects to horses being called holy and suggests the trans. “powerful”. The idea is that they are divine (see *asaya* below) and that they are bringers of blessings somewhat the same as Skt. अश् in भद्रा असा एरिता: दूर्घटा (RV., I. 115. 3).

viðvāy়hō—Wise, knowing, बिद्वासः. Mills says, “quick to learn”.

* E.g. in रिषक्ति कृष्णी अश्वाय पन्नाम् (RV., VII. 71. 1). † Sirius, as is well known, has changed his colour. The Iliad mentions him as *red* in colour; in fact the name itself signifies “fiery” or “burning”. Seneca compared the star to Mars in colour and Ptolemy has put it down as red. (A. Clerke, *Problems in Astrophysics*, pp. 225ff; E. W. Maunder, *Astronomy without a Telescope*, p. 114).

asaya—Shadowless (Jack., A. R., p. 40)—**શાય**. Cf. Pers. سایه (*sāyā*) shadow. This is a well-known characteristic of divine beings, as contrasted with the beings of the material world, that they cast no shadows. The same idea is found in Hindu mythology, e.g., Mbh. III. 57. 25. Mills proposes to read *āsava* (swift).*

mainivasayhō—Darting through heavens (lit. the spirit-world). From *mainyu* + *asah* (space, cf. આણ). Kan. (Dict.) suggests as an alternative that the comp. is made up of *mainyu* + *vasayh* (divine will) and trans. “ moving in accord with divine will ”. Mills seems to have had some such idea in his mind, for he trans. “ heeding orders from the mind ”. The epithet is used for the horses of Sraoša and Miθra; and in one place† it is used for an arrow.

vazənti—Bear, બચણી.

srvaēna—1/3 m. Hard (lit. horny). Cf. *srvara* above Yas. IX. 11. Kan. very strangely trans. “ leaden ”, probably misled by the Pers. سرب (*surb*) lead.

safāy়hō—1/3. Hoofs, ખાસ:. Note the Ved. plu. in -ખાસ:.

zaranya—3/1. With gold, દિરણા.

paiti-θwarštāy়hō—1/3 p. pt. pass. √*θwar* + *paiti*. Shod (Jack.). The √*θwar* (*θwarəs*) is inchoate and means “ to create ”, “ to cut ”. (See also Gāθ. Ahu. XXIX. 1.)‡ Covered with (Mills); gilt with (Kan.); chased with or inlaid with (Barth. Wb. 795).

28. *āsyayha*—1/2 m. com. of *āsu* (આસુ). Swifter.

aspaeibya—5/2. The abl. is used as in Skt. The horses of Sraoša number four, but each pair of them is compared to and contrasted with a pair of earthly objects hence the du. throughout. Barth.|| thinks that this passage is a later insertion. The want of metre is perhaps a supporting bit of evidence.

vāraēibya—Rain (showers). Mills trans. “ rain (-drops, as they fall) ”. Cf. Skt. બાર, Pers. باران (*bārān*) rain.

maēyaēibya—5/2. મેઘાસામુ.

vayaēibya—Birds; Skt. વિ.¶ It may be noted that the word is used in Veda for the flying horses of the Aśvins (RV. I. 104. 1., etc.) or for those of the Maruts (RV., V. 53. 3).**

hvapatarətaēibya (v.l. *hupat°*, *patarətaēibya* Geld.). Well-winged (Mills). × ચુપચિત. Note the *hva* for *hu*.

hvastayā—6/2 (? for 5/2). Well-aimed. Note the sudden change of case from abl. to gen.

aijhimanayā (v. l. *ayhi°*. Barth.). 6/2. pres. pt. pass. √*ah* (અચ્છમાનયા:). Barth. says that this form is a variant of *ayhyəmanayā* (Wb. 279). Mills trans. “ arrow as it flies ”. He notes† a v.l. *ajhe manayā* (himself reading

* Geld. does not note this among his v. l. though he mentions *āyava*, an evident mistake.

† Yt. VIII. 6; Kan. is not quite correct there in his trans., Kh. A. b. M., p. 224. ‡ Sel. XV. below. || Wb. 842. ¶ RV., I. 25. 7, etc. ** Grass. Wb. 1285. †† S.B.E., XXXI, p. 304, ftn. 4.

ayhamanaya) and for this reading he suggests the trans. “ swifter than one’s thought (?) ”.

29. *yōi*—1/3. ये. Note again the change from du. to plu. (the four horses).

vispē tē referring to the *aspa*, *vāta*, etc., of last verse.

apayeinti—3/3 pres. par. √*i* (ए) + *apa* (एष). Overtake.

yā—3/2 obj. of *paskāt*. Kan. reads *yōi* undoubtedly through the influence of the previous *yōi*.

ave—1/3 pron. stem *ava*. They. Skt. एव and Av. *aēva* (one) are cognates. Kan. reading *yōi* as noted above takes this as 2/3, and trans. the *pāda* thus: “(Those) who go in pursuit behind them”, and connects it with what follows. The reading of Geld. would connect this with the preceding *pāda* (see trans.).

paskāt—adv. Behind, पश्चात्.

vyeinti—Go in pursuit. √*i* + *vi*.

āfante—3/3 pres. atm. √*āp* to obtain. Are overtaken. Note atm. used in a pass. sense. Kan. takes it as active in sense and trans. “they (those that go in pursuit) never overtake them (the horses of Sraoṣa) from behind”.

‘*vaēibya*—3/2 n. See above 25.

snaibīzbya (v. l. ^o*žibya*, Kan.)—3/2 n. Note the *ž* owing to Sandhi, the surd *š* becoming sonant *ž* while combining with the sonant *b*. Mills seems to take it as 5/2 and trans. “from both the weapons (hurled on this side and on that)”. Barth. is unable to give any reason for the du.* The weapon of Sraoṣa is a sort of double weapon, a sort of halberd with a spear-point and an axe-head [see above *stārātwata snaibīša* (10) and *ərəðwa snaibīša* (16)]. Or could it be because it was a two-handed weapon wielded by both hands (see *zastayō* below 31)?

frāyatayeinti—3/3 pres. par. Speed on. √*yat* + *frā*.

vazəmna—1/3 m. pres. pt. atm. of √*vaz*, वज्, to bear. Bearing, carrying. Kan. takes it as 3/1 of a noun *vazəman* and trans. “in a chariot”. Cf., रथेन वहनि.

yatcīt *yatcīt*—Whether or whether Kan. takes the first as the rel. referring to Sraoṣa just as *yat* was used above (Yas. IX. 4.) for Yima.

uśastaire—7/1 adj. com. of *uśas*, eastern. Easternmost.

Hindvō—7/1 m. India. Dar. trans. “river” and says it is the Indus.

āgəurwayeite—3/1 pres. atm. √*garəw* (गर्) + *ā*, to seize, to take. Kan. (also Mills) trans. “takes (his course)”.

daośataire—7/1 adj. com. of *dośas* (cf. प्रदोषः). Westernmost.

Niye is practically *ān*. and is taken in the most varied fashion. Jack. and Barth. take it as 3/1 pres. atm. of √*gan* (गन्) + *nī* and trans. “smites down”. Mills trans. “alights” (from his chariot). Kan. (Kh. A. b. M.)

follows Mills in his trans. of these two *pādas*: “When he takes his course from India in the East and when he alights down in the West”. Dar. says* that Sraoša starts from the river in the East (Indus) and alights at the river in the West (Tigris). Barth. (Wb. 1814) gives a trans. of this passage which is not very clear to me: “Whether he seizes it in Eastern India or (whether) he is in the West and throws it down”†; the “it” probably refers to the *snaīθiś* (see also Wb. 492). Kan. in his Dict. (p. 292) has the very illuminating suggestion that the word means *Niniveh*, though he does not give any references about this. The word *Niyne* occurs in two places only, and in both the passages—here and Yt. X. 104—the first two *pādas* are identical. The latter runs as follows:—

yejhe darəyā-cit bāzava fragrəwənti Miθrō-aοjaγhō,
+ yał-cit ušastaire Hindvō (āgəurvaycīte)
yał-cit daočataire Niyne
yał-cit sanake Rayhayā
yat-cit vimaidəm aiγhā zəmō.

The last two *pādas* may throw some light on the nature of the word *Niyne*, because evidently the four *pādas* are equally balanced. The phrase *sanake Rayhayā* also occurs in Yt. XII. 19, where it is in contrast with *aοdaēšu Rayhayā* (18). These are rendered generally by Barth. as the “mouths of the *Rayhā*” and “the source of the *Rayhā*”. This river is identified with the Tigris by Dar., but the identification is not certain.‡ At any rate the “mouths of the *Rayhā*” are generally placed in the South. The Pah. work Bun. mentions (XX) two big rivers the *Arang* (= Av. *Rayhā*) and the *Vehrōt*, which both rise out of *Hara-barəzaiti*; the former flows to the West and the latter to the East. But neither of these have been definitely identified (Barth. 1510-11). The *vimaida* has been translated as the centre of the earth, the region of *Hara-barəzaiti*. This is where the *aοda*|| (or the head-waters of the *Rayhā*) are to be found. The name *aοda Rayhayā* is found in Ven. I. 19 as the name of a country which was a republic.¶ When Ahura Mazda created this land, against it Aŋro Mainyuš created bitter cold winter. This points to a region in northern latitudes.** Thus the passage, Yt. X. 104, refers to lands at the four cardinal points. And in order to balance the first two of those *pādas* we must take *Niyne* as the proper name of a land to the West. Hence the suggestion of Kan., that *Niyne* might be *Niniveh*, is not so fanciful as may appear at first sight. Also note that the word *āgəurvaycīte* is metrically an extra, and even if omitted the sense of the passage is quite clear.

30. *bərəzō*—Tall.

* Quoted by Kan., Kh. A. I., M., p. 293. † “Auch wenn er im östlichen Indien ist, er packt (ihn); auch wenn er im westlichen ist, er schlägt (ihn) nieder.” ‡ It may have originally been identical with Skt. रथा (river) and then applied to a special river; cf. सिन्धु. || Skt. अष्टः. ¶ aοdrō (Barth. Wb. 210). ** Dar. states that the north basin of the Tigris is noted for its severe cold. But I think that we must seek much further north for our land of *aοda Rayhayā*.

bərəzyāstō—High-girded, i.e. with well-girt loins; “so high, yea, even to the girdle” (Mills). Pah. says *buland aiwyāst*. See above Yas. IX. 26.

dāmān—See above 2. The form is here used for 7/1.

niśayhasti—3/1 pres. par. \checkmark had (स्थृ) + *nī* (निशैहति). Sits down. Pers. نشستن (*nishastan*) to sit. Jack. trans. “descends to”, and Mills says, “stoops to.”

31. *āθritīm*—Thrice: cf. *āxtūirīm* Yas. IX. 14, above.

hamāhe—6/1 n. Entire. The sense is 7/1 (or 2/1 ?)—“during the entire day”.

ayān as opposed to *χšapō*. See above 17.

hamayā—6/1 f.

χšapō—6/1 of *χšap*, night. The stem *χšafan* is also used.

kar̄ṣvara—2/1 n.

avazāti—3/1 pres. par. \checkmark vaz + *ā* to arrive at (acc. case). Lit., drives towards.

bāmīm—This epithet is applied invariably to *X^vaniraθa*. It is from \checkmark bā (भा) to shine out. Hence it means brilliant, magnificent. In Yt. X. 50, this epithet is used for *Hara-barəzaiti*. And in Ven. XIX. 28 (Sel. XIV) the same epithet is applied to the dawn. Cf. Pers. اَبَدَ (bāmdād) dawn.

zastayō (v. l. ^otaya, Geld., which is 7/1)—7/2. This is the reading adopted by Mills; Kan. has like Geld. In both (his) hands, ચાચાયો: Mills adds in a note (S.B.E., XXXI, p. 305) that the *snaiθiš* must designate a double-handed weapon. This is probably also the reason of the dual *snaiθižbya* above (29).

drazimnō—1/1 pres. pt. atm. \checkmark drag to hold. Cf. O. Bul. *drūzati* to hold. Perhaps the Skt. દ્રા (firm) is connected. See *drājajha* above, Yas. IX. 26; also Barth. Wb. 774.

brōiθrō-taēžəm (ān.) (v. l. *barō*° Kan.; ^o*tižəm*; ^o*taēžim*, Barth. Wb. 973)—Sharp-edged; sharp as a knife (Jack.). *brōiθro* means “sharp” according to Barth.* Kan. (Dict.) says it means a weapon for cutting such as a knife; from \checkmark *brāj* to cut; cf. ખૂણાતિ, Pers. بُرِيدَن (burridan) to cut. *taēžəm* sharp; cf. तेजस्, तिष्य, Pers. تیز (tiz) sharp, تیخ (tigh) sword, تیج (tij) arrow; Arm. *tegh* lance.

hvā-vāēyəm (ān.)—Striking of itself (Jack.); which flies as of itself (Mills). Pers. trans. says, نیک رواند (nik ravandā), well speeding. Whose stroke is strong (Barth. Wb. 1855), so also Kan. The word can be equivalent to સુવેગમ् or તુવેગમ्. But though the Skt. वेग is connected, the Av. *vaēya* means “stroke” when used by itself, as in Yt. X. 98, and in compounds it means “impact” (Barth. Wb. 1313). If we adopt the rendering of Mills it would again emphasise the double nature of the weapon which has a sharp edge and which can be hurled like a javelin. Self-flying weapons are common to all mythologies.

* The word is found in Ven. XVII. 2 and 4.

kamərəðe—2/3 n.

32. *snaθāi*—dat. inf. $\sqrt{snaθ}$ (स्नाथ्) to strike.

χrvim-draoš (v.l. *χrvī-draoš* Kan.)—6/1 adj. Of wounding mace (Jack.); of terrible weapon (Kan.); of bloody spear (Mills); Nair. Skt. विशारदः. Barth. regards the word *dru* as connected with I.E. \times *dru* tree (cf. द्रुम्, द्राक्) and trans. “mace” (Wb. 540).

33. *iðat-ca*—Here इद (as opposed to प्रेत्य or असुर). Orig. an abl. form, found also as *iðat*.*

ainiðat-ca (āñ.).—Hereafter, in the other world. \times अतिष्ठ.

aipi—Even, especially; अपि (but more with the force of एव). It emphasises the second *iðat-ca*; “especially here”, इति इति.

vispā—2/3 f. All (the mighty deeds), Kan. (referring to the *vanaitiś* below); Mills says “all (the gifts)”.

tanu-māθrahe—6/1. Whose body is the *Māθra*; the Word incarnate (Jack.); incarnate in the *Māθra* (Mills, S.B.E., XXXI, p. 194, ftn. 2).

hām-varaitivatō (v. l. $^{\circ}variti$, $^{\circ}varati$, Kan.)—6/1. Endowed with manly courage (Jack.). Barth. (Wb. 1810) notes that the word *hām-varati* is always used with *nairyā* manly; from *hām* (सहृ) and \sqrt{var} (वा) to cover, to endow. Mills renders “armed with shielding armour”. Kan. says “protector” (he who shields us round).

bāzuš-aojayhō—6/1. mighty armed; lit. “he who strength is in his arm”. Cf. सहायात्रः:

raθaēštā—Warrior; lit. “he who stands up in the chariot”; \times रथेष्टः. This is the second of the three castes of the “twice-born” (द्विज) in ancient Persia.† These three are *Āθrava*—Priest (Yas. IX. 24 above), *Raθaēštār*—Warrior, and *Vāstrya*—Agriculturist. The fourth caste is *Hūtay*—Artisans. These are named in Yas. XIX. 17. (Sel. VIII. a).‡

-janō—6/1. Smiter; \sqrt{jan} —चन्

vanatō—6/1 pres. pt. \sqrt{van} to conquer.

vanaitiś—2/3 f. Victories. For the -*ti* suffix see Whit. § 1157 g.

vanaitivatō—6/1. Possessor of victory; Lord of victory.

vanaintiś-ca—2/1 f. pres. pt. par. \sqrt{van} used as adj. Pertaining to victory, conquering.

uparatātəm—2/1 f. Superiority; उपरताति (cf. RV. I. 151. 5. and VII. 48. 3.||)

Arštōiś—6/1 of *Arsti* f. *Arštāt* or *Arsti*¶ is one of the *Yazatas* typifying the virtues of Loyalty and Obedience and Rectitude. Later known as *Āstād*. Cf. अस्तिष्ठेण a Vedic name, whose son अस्तिष्ठेष is mentioned thrice in RV. X. 98.

34. *-pāta*—2/3 n. Guarded.

* Yas. LXVIII. 21. † See Int. ‡ Also Barth. Wb. 908 (under *pītra*); Reich., A. R., p. 106.

¶ उपरताति वन्धन्. ¶ The form *Arsti* as a proper name occurs only here.

yəj̄hāda—Wherein. Orig. an abl. f. rel. pron. used adverbially.

fryō friθō—Loving (and) beloved; प्रियः भौतः. Kan. reads *fritō*. The Eng. word *friend* is cognate.

paitizantō etc.—See above 17.

III.

III.

To the Fravašis—Yasna XXVI.

1. § ašāunām¹ vaŋhuiš² sūrā³ | spēntā⁴ fravašayō⁵ staomi⁶, | zbayemi⁷, ufyemi⁸, yazamaide⁹, | nmānaya¹⁰, vīsyā¹¹, zantumā¹², | daχyumā¹³, zaraθuštrōtēmā¹⁴.

2.*§ vispanām¹-ca² āŋhām³ paoir-
yanām⁴ fravašinām⁵ iða⁶ yazamaide⁷
+ fravašim⁸ avām⁹ (yām)¹⁰ Ahurahel¹¹ Mazdā¹²;
mazištām¹³-ca¹⁴, vahištām¹⁵-ca¹⁶, sraēštām¹⁷-ca¹⁸, xraoždištām¹⁹-
+ xraθwištām²¹(-ca²²) hukerēptem- ca²⁰,
ām²³(-ca²⁴), ašāt²⁵ apanotemām²⁶-ca²⁷.

3.§ ašāunām¹ vaŋjuhiš² sūrā³ | spēntā⁴ fravašayō⁵ yazamaide⁶;
yā⁷ Amešanām⁸ Spantanām⁹, xšāētanām¹⁰, verezi¹¹-dōiθra-
nām¹², berezatām¹³, aiwyāmanām¹⁴, taχmanām¹⁵, āhūiryānām¹⁶;
yōi¹⁷ aiθyajajhō¹⁸ ašavanō¹⁹.

4.§ paoiryānām¹-t̄kaēšanām² | paoiryānām³ sāsnō⁴-gūšām⁵ | iða⁶ ašao-
nām⁷ ašaoninām⁸(-ca⁹) | ahūm¹⁰-ca¹¹, daēnām¹²-ca¹³, | baoðas¹⁴-ca¹⁵, ur-
vānām¹⁶-ca¹⁷, | fravašim¹⁸-ca¹⁹ yazamaide²⁰, | yōi²¹ ašāi²² vaonare²³. |
Gēuš²⁴ (huðāŋhō²⁵) urvānām²⁶ ya zamaide²⁷.

5.§ yōi¹ ašāi² vaonare³:

Gayehē⁴ Mareθnō⁵ ašaonō⁶ | + fravašim⁷ yazamaide⁸;
Zaraθuštrahe⁹ Spitāmahel¹⁰ (iða¹¹) ašaonō¹² | ašim¹³-ca¹⁴ fravašim¹⁵-ca¹⁶
yazamaide¹⁷ ;
Kavōiš¹⁸ Vištāspahel¹⁹ ašaonō²⁰ | + fravašim²¹ yazamaide²²;
+ Isat-vastrahe²³ Zaraθuštrōiš²⁴ ašaonō²⁵ | + fravašim²⁶ yazamaide²⁷.

6.§ nabānazdištānām¹ iða², | ašaonām³ ašaoninām⁴-ca⁵, | ahūm⁶-ca⁷,
daēnām⁸-ca⁹ | baoðas¹⁰-ca¹¹, urvānām¹²-ca¹³, | fravašim¹⁴-ca¹⁵ yaza-
maide¹⁶; | yōi¹⁷ ašāi¹⁸ vaonare¹⁹, | maṭ²⁰ vīspābyō²¹ (ašaonibyō²²)
fravašibyō²³, yā²⁴ irIriθušām²⁵ ašaonām²⁶, + yās²⁷-(ca)²⁸ jvantām²⁹ ašao-
nām³⁰, yās³¹-ca³² narām³³ azātanām³⁴ frašō³⁵-careθrām³⁶ Saosyantām³⁷.

* Geld. nas this in prose.

III.

To the Fravašis—Yasna XXVI.

1. I extol⁶, invoke⁷, (and) weave⁸-(my-hymn of praise to) the excellent², heroic³ (and) pure⁴ Fravašis⁵ of the Righteous¹: (and) we worship⁹ (those Fravašis) belonging-to-the house¹⁰, belonging-to-the-village¹¹, belonging-to-the-province¹², (and) belonging-to-the-country¹³, (and also) those-of-the-highest-priests¹⁴.

2. And² first^{4*} among all¹ these³ Fravašis⁵ (do) we worship⁷ here⁶ that⁹ Fravaši⁸, which¹⁰ (is) of Ahura¹¹ Mazda¹², (which is) both^{14†} the most-mighty¹³ and¹⁴ the most excellent¹⁵, both^{18†} the fairest¹⁷ and²⁰ the firmest¹⁹, and²² the wisest²¹ and²⁴ the most-gracious²³, and²⁷ (which) through Righteousness²⁵ hath-reached-the-highest²⁶.

3. We worship⁶ the excellent², heroic³ (and) pure⁴ Fravašis⁵ of the Righteous¹, those^{7‡} of the Holy⁹ Immortals⁸, the Rulers¹⁰ energetic¹¹-eyed¹², lofty¹³ (and) very-strong¹⁴, the mighty¹⁵ (ones) belonging-to-Ahura¹⁶, who¹⁷ (are) without-corruption¹⁸ (and) righteous¹⁹.

4. Here⁶ (do) we worship²⁰ the life-force¹⁰, and¹¹ the heart¹², and¹⁸ the mind¹⁴, and¹⁵ the soul¹⁶, and¹⁷ the Fravaši¹⁸ too¹⁹, of righteous-men⁷ and⁹ righteous-women⁸ of-the-ancient¹-faith², (and) of the first³ followers^{5||} of-the-commandments⁴ (of Ahura), who²¹ strove²³ for righteousness²². We worship²⁷ the soul²⁶ of the bounteous²⁵ Mother-earth²⁴.

5. Who¹ strove³ for righteousness² (theirs are the Fravašis we worship⁶):

we worship⁸ the Fravaši⁷ of the righteous⁶ Gaya⁴-Maretan⁵;

we worship¹⁷ here¹¹ both^{14†} the Holiness¹³ and¹⁶ the Fravaši¹⁵ of the holy¹² Zaraθuštra⁹ Spitama¹⁰

we worship²² the Fravaši²¹ of the righteous²⁰ Kava¹⁸.Vištāspa¹⁹;

we worship²⁷ the Fravaši²⁶ of the righteous²⁵ Isač-vāstra²³ son-of-Zaraθuštra²⁴.

6. Here² (do) we worship¹⁶ the life-force⁶, and⁷ the heart⁸, and⁹ the mind¹⁰, and¹¹ the soul¹², and¹³ the Fravaši¹⁴ too¹⁵, of righteous-men⁸ and⁵ righteous-women⁴ among[¶] (our) nearest-brothers¹; who¹⁷ strove¹⁹ for righteousness¹⁸, (along) with²⁰ all²¹ (the other) holy²² Fravašis²³; (viz.) those^{24‡} of the righteous²⁶ (who-are-)gone²⁵, and²⁸ those^{27‡} of the righteous³⁰ (who-are-) living²⁹, and³² those^{31‡} of heroes³³ (yet) unborn³⁴, the heralds^{36***} of-renovation³⁵, the Saošyants³⁷.

* Orig. adj., "of the first Fravašis". † Lit., "and". ‡ Lit., "which". || Lit., "listeners". ¶ Lit., "of". ** Lit., "makers" or "workers".

7. § (iða¹) iristanām² urvānō³ yazamaide⁴, | yā⁵ ašaonām⁶ fravašayō⁷; | vīspanām⁸ ahmya⁹ nmāne¹⁰ | nabānazdistanām¹¹ (para¹²-)iristanām^{13*},
§ aēθrapaitinām¹⁴ aēθryanām¹⁵ | narām¹⁶ nāirinām¹⁷ iða¹⁸ | + ašaonām¹⁹
ašaoniñām²⁰ | fravašayō²¹ yazamaide²².

8. vīspanām¹ aēθrapaitinām² ašao nām³ fravašayō⁴ yazamaide⁵:
vīspanām⁶ aēθryanām⁷ ašaonām⁸ fravašayō⁹ yazamaide¹⁰:
vīspanām¹¹ narām¹² ašaonām¹³ fravašayo¹⁴ yazamaide¹⁵:
vīspanām¹⁶ nāirinām¹⁷ ašaoniñām¹⁸ fravašayo¹⁹ yazamaide²⁰.

9. § vīspanām¹ aperenāyūkanām² | dahmō³-keretanām⁴ ašaonām⁵ |
fravašayō⁶ yazamaide⁷:
§ ā⁸-daχyunām⁹-ca¹⁰ ašaonām¹¹ | fravašayō¹² yazamaide¹³:
uz¹⁴-daχyunām^{15†}-ca¹⁶ ašaonām¹⁷ | fravašayō¹⁸ yazamaide¹⁹.

10. § narām¹-ca² ašaonām³ | fravašayō⁴ yazamaide⁵: | nāirinām⁶-ca⁷
ašaoniñām⁸ | fravašayō⁹ yazamaide¹⁰.
(vīspāl¹¹) ašāunām¹² vaγuhis¹³ surā¹⁴ | spēntā¹⁵ fravašayō¹⁶ yaza-
maide¹⁷ | yā¹⁸ hacal¹⁹ Gayāt²⁰-Mareθnat²¹ | ā²² Saošyantāt²³ vere-
θraynať²⁴.

11. vīspāl¹ fravašayō² ašāunām³ yazamaide⁴.

§ iristanām⁵ urvānō⁶ yazamaide⁷, | yā⁸ ašaonām⁹ fravašayō¹⁰.

* Geld. puts the stop ('.') at the *fravašayō* preceding, and has no stop here.

† I have adopted Kan.'s reading; Geld. has °dāχyu°, but he notes the other reading.

7. Here¹ (do) we worship⁴ the souls³ of the departed², (and) those^{5*} Fravašis⁷ of the righteous⁶, of all⁸ (our) nearest-brothers¹¹ (who have) gone¹³-beyond¹² from this⁹ fold^{10†}.

We worship²² here¹⁸ the Fravašis²¹ of the Teachers¹⁴ (and) the disciples¹⁵, holy¹⁹ men¹⁶ (and) holy²⁰ women¹⁷.

8. We worship⁵ the Fravašis⁴ of *all*¹ holy³ Teachers²:

we worship¹⁰ the Fravašis⁹ of *all*⁶ holy⁸ disciples⁷:

we worship¹⁶ the Fravašis¹⁴ of *all*¹¹ holy¹³ men¹²:

we worship²⁰ the Fravašis¹⁹ of *all*¹⁶ holy¹⁸ women¹⁷.

9. We worship⁷ the Fravašis⁶ of *all*¹ holy⁵ children² of innocent^{3‡}-nature⁴.

We worship¹³ the Fravašis¹² of the Holy-ones¹¹ within⁸-(this)-land⁹, and¹⁰ we worship¹⁹ the Fravašis¹⁸ of the Holy-ones¹⁷ without¹⁴-(this)-land¹⁵ as-well¹⁶.

10. We worship⁵ the Fravašis⁴ of the righteous³ men¹, and² the Fravašis⁹ of the righteous⁸ women⁶ (do) we worship¹⁰ as-well⁷.

*All*¹¹ the excellent¹³, heroic¹⁴, (and) pure¹⁶, Fravašis¹⁸ of the Righteous¹² (do) we worship¹⁷, (even) those^{18*} from¹⁹ Gaya²⁰-Marətan²¹ upto²² Saošyant²³ the victorious²⁴.

11. We worship⁴ *all*¹ the Fravašis² of the Righteous³.

We worship⁷ the souls⁶ of the departed⁵, (and) these^{8*} Fravašis¹⁰ of the Righteous⁹.

* Lit., "which". † Lit., "in this house". ‡ Lit., "pious".

NOTES.

1. Kanga: *Khordeh Avestā bā Māeni*, pp. 382–387.

2. Jackson: *Avesta Reader*, No. 2.

3. Mills: *S.B.E.*, XXXI, pp. 278–279.

The conception of *Fravašis* is a special feature of the Z. faith.* They are the eternal part as it were of all sentient beings in the universe. Human and higher beings have *Fravašis*. According to this Yas. the human being is made up of five principles—*ahu*, *daēna*, *baodah*, *urvān*, and *Fravaši* (see below 4).† Each sentient being from the human‡ up to Ahura Mazda himself has got his or her *Fravaši* existing through eternity. “The *Fravašis* of men are the archtypal souls clothed in ethereal forms, after whose model each human being is formed on earth The very conception, however of a *Fravaši* as an archtypal causal soul, implies that each *Fravaši* is the pattern type both for the inner powers, and the outward form of bodily existence. The body of each man, with its peculiar physical, mental, moral, and spiritual capacities, is shaped and formed after the model which each particular *Fravaši* presents, and therefore it has to be admitted that the differences that we find among men, are due to the differences in the *archtypal souls* or *Fravašis* which inhere in mortal bodies We have now to find some explanation as to the differences among the *Fravašis* themselves. Has the Almighty created these differences among the *Fravašis* simply to please His Divine Will, or is there a profound plan, an inscrutable justice, underlying the creation of these differences? Limited and faulty though our conception of Divine Power may be, we can never dissociate the ideas of harmony and justice from the acts of God, and according to that view, we cannot but take it for granted that, owing to numerous and sufficient causes, the *Fravašis* as they arise in the invisible world are made with comparatively endless differences. The *Fravašis* are not special creations without a past, nor are they created all at once for the first time. They are as much the product of evolution and of slow and steady growth, as everything else in this world”.”|| The *Fravašis* are, therefore, a part and parcel of the human being, and even when the man passes away from this earth the *Fravaši* “lives on” and helps God in His work of evolution. Of course it is but natural that in the Av. only the *Fravašis* of the good and holy ones are mentioned and adored, but that does not prove that the wicked have no *Fravašis* at all. Only they are of no use for helping the good creation onwards until they themselves come over to the path of *Aša*. The late Prof. Moulton takes a somewhat limited view of the *Fravašis*¶ and though he draws a number of very interesting comparisons with the ideas of ancestor-worship and of the *genius* among the Romans still one cannot quite agree with his essentially Christian point of view. The biggest

* See also Introduction. † For details see Introduction. ‡ The *souls* of various animals are mentioned in Yt. XIII. 7+, but not the *Fravašis*. || Khan Bahadur N. D. Khandalawala in an article (*Fravard and Rebirth*) in the *Cama Memorial Volume*, pp. 200–215. ¶ Early Zoroastrianism (Hibbert Lectures 1912), pp. 254ff.

source of our information regarding the *Fraavašis* is the *Farvardin Yašt* (Yt. XIII) where the *Fraavašis* of a large number of men and women and divine and semi-divine beings are mentioned.* In fact the Yt. constitutes a fairly extensive “Calendar of Great Men” of ancient Irān. The purpose served by these names is the same as that intended by Auguste Comte when he instituted the Positivist Calendar, namely,—“to impress on the public mind, a general conception of the Past, and to revive the sense of continuity in the ages”.† The invocation by name to the *Fraavašis* of the great sons and daughters of ancient Irān, and of those who have done any great or notable service to the cause of the community or of the country, constitutes one of the principal features of our ceremonies to this day. Whenever a Zoroastrian passes away, who has done some notable good to his fellow-men, a general meeting of his co-religionists may decide to have his name on this “Roll of Honour and Remembrance”, and thenceforth he or she is remembered by name in every ceremonial of importance. Thus we find to-day among the great and the good of Zoroaster’s faith the names of Dadabhai Naoroji, of Phirozeshah Mehta, of Jamshedji Tata, to mention only three of those who have passed onwards comparatively recently. Nothing is so thrilling to the listeners, nothing which more inspires to worthily live the life laid down in the religion of Zoroaster, than to hear the names of these great souls who have “passed on” (*iristanam*) repeated. Truly may we say that they live eternally in the hearts of the grateful generations that come after them.

1. This verse forms the first half of Yt. XIII. 21.

ašāunām (v.l. *ašao°*, *ašāv°*)—6/3 of *ašavan* (*ašaon* or *ašāun*).

vayuhīś—2/3 f. adj. of *vayhu*. वायुः, excellent,

staomi—1/1 pres. par. √*stu* to praise. सौमि.

zbayemi 1/1 pres. par. √*zbā* (×*zvā*, *zū*)——to invoke.

ufyemi—1/1 pres. par. √*vaf*, to weave. The word is used metaphorically in the sense of “weaving a hymn”, i.e. singing the praises of. Dar. and Sp. trans., “I make my own” (i.e. I meditate upon). This as Barth. points out‡ is due to a misreading of the Pah. script. The real word according to Barth. is *handēšišn* (Per. ازدیشیدن *andishidan*—to meditate upon) which has been misread *χvēšēnišn* (to regard as one’s own). Har. says “I offer myself to”.||

nmanayā, etc.—2/3 f. adj. from *nmāna*, etc.

zarθuštrōtēmā—2/3 f. adj. sup. from *Zaraθuštra*. Belonging to the highest priest; *Zaraθuštra*, as hinted above (Yas. IX. 1)¶, was the name of a priestly office. The highest spiritual authority in Irān (the *Dastur-i-Dasturān*) was known by this title in the superlative (see Whit. § 473a). In

* See Introductory note to Yt. XIII, by Dar., S.B.E., XXIII, pp. 179 f. † *The New Calendar of Great Men* by Frederic Harrison, Preface. ¶ Wb. 1348. || Quoted by Kan., Kh. A. b. M., p. 883, ftn. ¶ See also Introduction.

the ancient days the King was also the Chief-Priest, like the राज्ञि in India. Note that the previous four words indicate the *Ahus* whereas this word indicates the *Ratus* (see above, Yas. LVII. 1).

2. This verse is the same as Yt. XIII. 80.

āñhām—6/3 f. pron. stem *a*. Of these, आसाम्.

paoiryānām—6/3 f. used adverbially.* Cf. *paoiryō . . . mašyō* above (Yas. IX. 3). Mills trans. “of these prior Fravašis”; Dar. says “of these ancient Fravašis”.

avām—That. Jack., A. G., § 432. The word might be connected with *aēva* (one) and may mean “first” or “foremost”.

yām—2/1 instead of 1/1 needed by strict grammar, due to case-attraction.

mazištām-ca—2/1 f. adj. sup. of *maz* (मह्). The greatest.

sraeštām-ca—the most excellent, the highest, श्रेष्ठाम्. The fairest (Dar. and Mills).

xraoždištām-ca—2/1 f. sup. pt. adj. from the comp. √*xraoždā*. Cf. *xraoždyehya* (Yas. IX. 15). Most firm (Mills); most solid (Dar.); strongest (Sp.). Kan. trans. अपौजि उचित आपनार् (most courage-giving). The Pah. trans. says “the most firm”† or the most severe (i.e. strictest) in decision, in other words “strictly just”. Nair. Skt. says—ग्रादतर.

xraθwištāmām-ca—2/1 f. sup. of *°tumant* Wisest. The word *xratu* (ऋतु) is used more for soul-force (*Geisteskraft*‡), rather than physical-force. The Vedic ऋतु and एतक्तु have probably a similar connotation. See above, Yas. IX. 23.

hukərəptāmām—Jack. and others trans. “the fairest in form”—as the sup. of *hukərəpta* (well-shaped): see also *hukərafś* above, Yas. IX. 16. The sup. is rather irregular, one syllable (*ta*) being dropped.|| The same word, but in 6/1 m., occurs in Yas. I. 1. where Mills trans. “whose body is the most perfect”, and explains in a footnote: “not that Ahura was conceived of as having a body proper. The stars are elsewhere poetically described as his body, as other divinities are said to be *tanu-māθra*¶, having the *māθra* as their body, that is incarnate in the *māθra*” (S.B.E., XXXI, p. 195, ftn. 2). The positive form *hukərəpta* is found in Yt. V. 121, where it means “well-shaped.” The Skt. trans. says किञ्चास्याङ्गानि अनोन्यम-गुरुपतराणि. Kan., however, strikes out in another direction by making this word sup. of *hukərəp* (शुभपा) gracious and, distinguishing this word apparently from *hukərəpta-tāma* (Dict, p. 591), trans. “practising good deeds in the highest degree” (अणुंज सवावकार).

* This may be included in the “construction according to sense” of Reich. § 608. † *sakhttum* (Pers. سخت, *sakht*—hard). ‡ Barth., Wb. 635. || Unless we regard it as sup. of *hukərafś*. ¶ He may have added Kava-Vištāspa also Yt. (XIII. 99); he alludes however to Sraoṣa—Yas. LVII 88, above.

aśdī apanotemām-ca—Cf. above, Yas. LVII. 4. Mills. trans. “one that attains the most its ends because of Righteousness”. Dar. and Kan. trans. “supreme in holiness”.

3. This verse is the same as Yt. XIII. 82.

xšaētanām—The Rulers (Kan.). See above *Yimō-xšaētō* (Yas. IX. 4). Mills and Jack. trans. “shining” or “brilliant”. The Holy Immortals are the rulers of the various activities of the world under Ahura Mazda. See above Yas. LVII. 24; also Introduction.

vərəzi-dōiθranām (ān.)—Of effective glance (Mills and Kan.); whose looks perform what they wish (Dar., S.B.E., XXIII, p. 199); of beneficent glance (Jack.).* Lit. the word means “of effective eye.” *✓varəz*. The comp. *vərəzi-cašman* is also used for the Fravašis—*yā* (sc. *fravašayō*) *hudōiθriš vərəzi-cašmanō sraoiθriš* (Yt. XIII. 29), which is rendered by Barth. (Wb. 1421) “who are fine-eyed sharp-eyed and sharp-eared”.

aiwyāmanām—Very strong (Barth., Wb. 97) from *aiwi* + *ama*. The sup. form *aiwyāmatēma* is found in Yt. XIII. 3. and elsewhere. Mills trans. “devoted”; Kan. says, “coming for help”, from *aiwi* (*avah* ?) + *✓yā*; Dar. says, “quickly coming to do”.

aiθyajayjhō—Without corruption (Barth., Wb. 66–67). Neg. of *iθyajah* corruption, the *i* being epenthetic; cf. Vedic अजः (assault) in RV., I. 119. 8, etc.

4. The verse is the same as the first half of Yt. XIII. 149.

paoiryānām-tkāešānām—Those of the ancient faith. The Z. faith has always recognized the ancient Mazda-worshipping (*māzdayasni*) faith† of the Aryans, which was the faith of Irān in the days before Zaraθuštra. The later religion of Z. is called *daēnā māzdayasni yā āhūriš zaraθuštriš* (Yas. XII. 8; see below, Sel. V).

paoiryānām sāsnō-gūšām—Those who first listened to the commandments (of Ahura). These were the ancient Teachers and Prophets of the Māzdayasni faith. In Yt. XIII. 87 *Gaya Marətan* is said to have been the first to listen “unto the thought and teaching of Ahura Mazda” (see below *Gayehe Marətnō*, verse 5). From *sāsnā* (शासन), commands or teaching, and *✓guš* to listen (cf. शुण्, शोण्ण, Pers. گوش gūš ear). Kan. says it refers to those who first listened to the teaching of Zaraθuštra and thinks that the first disciples of Z., *Maiḍyō-Māyha*, *Vistāspa* and others (who are mentioned in Yt. XIII. 95–110), are meant.

ašaoninām-ca—One notable feature of Z.’s teaching is the absolute spiritual equality of woman and man. In many other places we get the mention of men and women together on equal terms. See above the prayer

* i.e. not “evil-eyed” (Kan., Kh. A. b. M., p. 384, ftn.).

† See above, Yas. IX. 26.

Yejhe hātām (Yas. LVII. 4) and verses 6, 7, 8 and 10 of this selection. In Yt. XIII verses 139–142 (comprising the 30th Kardeh) are devoted to the holy women of Irān beginning with Hvōvī, the wife of Z. It is also notable that among the six Holy Immortals three are of the feminine gender.*

ahūm¹-ca daēnā²-ca baōas³-ca urvānəm⁴-ca fravaši⁵-ca—This passage seems to give the constitution of the human being according to Av. In another passage, Yas. LV. 1, another list is given of the principles building up a human being† which however contains seven distinct principles instead of five as here. These are the only two passages in the Av. when the five-fold or seven-fold constitution of the human being is mentioned. Unfortunately no regular or detailed attempt has been made by Western scholars to define these terms more accurately, as evidently they are meant to be defined in the Av., hence also their renderings are vague and uncertain as may be seen by the following translations:—

- I. Spirit¹, conscience², intelligence³, soul⁴ and Fravaši⁵—Mills.
- II. Spirit¹, conscience², perception³, soul⁴ and Fravaši⁵—Dar.‡
- III. Breath-of-Life¹, conscience², consciousness³, soul⁴ and Guardian-Angel⁵—Jack.

IV. Life-force¹ (*Lebenskraft*), Individuality² or the Inner Ego (*Inneres Wesen, geistiges Ich, Individualität*), perception³ (*Wahrnehmungskraft*), soul⁴ or spirit (*Seele, Geist*) and Fravaši⁵—Barth.

V. आन¹, अतःकरण², दुदि³, रवान⁴, and फरोचर⁵—Kan. (Kh. A. b. M., p. 384).||

1. *ahu* is the same word as आन (प्राण) the life-force (*Lebenskraft*) which keeps the physical body alive. On the whole “Life-force” is the best rendering. In this sense the word is used only in this passage (Barth., Wb. 283).

2. *daēna* according to Kan. is the faculty which differentiates between right and wrong. There is another word *daēna* (see above, Yas. IX. 26), which means “religion” and evidently Barth. (Wb. 665–666) mixes up the two ideas, for he defines *daēna* as “the sum-total of those characteristics of a human being which bear upon his religion and his soul”. This *daēna* is probably what appears to the departed soul as “a beautiful, well-shapen, strong and well-formed maid” upon the *Cinvat*-bridge. (Ven. XIX. 30ff., also Hād. II. 9, and other places). The trans. of Kan. seems to be nearest the idea—the अतःकरण which enables the human being to see (✓*dāy* to see) the right from the wrong. The best English word would be “heart” which connotes the emotional and desire-aspect of the *daēna* better than the word “conscience”.

* See also Introduction. † See Introduction for details. See also *Zarathoshti Rāhbar* by N. F. Billimoria for some explanation of the details, pp. 120ff., and pp. 164ff. ‡ See his note to Yt. XIII. 74 (S B.E., XXIII, p. 198). || Note that for the last three he uses practically the original Av. word in the Skt. or Pah. form.

3. *baodah* (cognate with बुद्धि) is the faulty of the mind, the *intellect*, which enables us to acquire ज्ञान (Knowledge, जपरा विद्या).

4. *urvān* is the higher Reason, which enables us to acquire विज्ञान (Wisdom, परा विद्या) as distinguished from ज्ञान (or knowledge). Thus *baodah* and *urvān* respectively correspond to मनस् and बुद्धि of the Hindu systems.* Best translated by the Eng. word “soul”.

5. *fravaši* has been rendered by many Western scholars as “guardian-angel”, which is not correct. The *Fravaši* is the eternal portion of the human being and as such is emphatically a part and parcel of the human being, whereas a “guardian-angel” is an outside entity.

The five “principles” may therefore be best rendered as :

Life-force¹, heart², intellect³, soul⁴ and *Fravaši*⁵.

It would be interesting to work out how far these five correspond to the five *Kośas* of *Vedānta*—जड़मय, प्राणमय, मनोमय, विज्ञानमय and आत्मस्तमय.

aśāi—4/1. For righteousness, धर्मताय.

vaonara—3/3 ppt. par. √*van*. Strove, struggled, वैविरे.

Gēuś huḍāyhō urvānəm—The first two words are 6/1. Jack. and others see in this a reference to the Primal Bull who, like the first man (*Gaya Marətan* (see below, 5), was slain by Ahriman. From this Primal Bull are derived all other animals.† The word *huḍāyhō* is variously taken though all agree as to the etymology—*hu* (हु) + √*dā* (धा). Jack. renders “benevolent”, Barth. trans. “gracious.” In Yt. XIII. 86 we read *yām-ca* (sc. *fravašim*) *Gēuś yām-ca Gayehe*, which Dar. trans. “that of the Bull that of the living man”.‡ Kan. trans. “that of animals, that of living beings”. In Sirōzah I. 12. we have the mention of *Gēuś-aēvōdāta* “the first-created bull” (Dar. says “the only-created”), in connection with the *yazata Māyha* (the Moon), who is said to possess the seed of the bull.|| In Sirōzah II. 12 this is repeated. But in verse 14 in both Sirōzah I and II there is mention of the *Gēuś urvān*, and in the latter¶ we get the phrase *Gēuś huḍāyhō urvānəm yazamaide* which Dar. trans. “we sacrifice unto the soul of the bounteous Cow” (S.B.E., XXIII, p. 17). Here the Cow is the Divine *Dravāspa*** also called *Gōś*, who “κατ’ εξοχήν, is a personification of the animal kingdom whom she maintains and protects”.†† Kan. in his Dict. (p. 159) says that in some places the word (*Gēuś-urvān*) is used for the (whole) animal creation. In the Gāθ. Ahu. (XXIX) we read of the complaint of the “soul of the Cow”, by which is typified the mother-earth‡‡, which view is also maintained by Kan. So it would be best to trans. here the phrase by “the soul of the bounteous mother-earth”. The same idea seems to be at the back of the

* मनस्तु परा बुद्धिः (Bg. III. 42). † Jack., A. R., p. 38. ‡ S.B.E., XXIII, p. 200. The living man evidently refers to *Gaya Marətan*. || See trans. by Dar., S.B.E., XXIII, p. 8.
¶ See Sel. XXIV, Part II. ** Yt. IX, Sel. XXII, Part II. †† Dar., S.B.E., XXIII., p. 110.
‡‡ See below Sel. XV.

legends of *Kṛṣṇa*, the Divine Cowherd, and the *Gopis*; the very names गोपाल, गोपी etc., are suggestive. Cf. also the idea of the *Shepherd* in the Bible.

5. *yōi . . . vaonara*—refers to those mentioned below as the most conspicuous examples of such striving. Mills in his trans. (S.B.E., XXXI, p. 278) omits this phrase.

Gayehe Marəθnō—6/1 of *Gaya Marətan*—Lit. “the mortal man”. The name is given to the first great ruler of Irān. He is regarded as the first man created by Ahura. He was the first to bring the Māzdayasni faith into the world and was thus the first of the line of *Rājarśis* who ruled in Irān. In Yt. XIII. 87 he is said to have been “the first who listened unto the thought and teaching of Ahura Mazda, of whom Ahura formed the race of the Āryan nations, the seed of the Āryan nations”.* He was both the physical as well as the spiritual ancestor of Zaraθuštra. From Z. to Spitama see above Yas. IX. 13 (notes), from Spitama to Oraētaona see above Yas. IX. 13, and from Oraētaona onwards the line continues as follows:—

Oraētaona (فریدون, *Faridūn*)—Āθwya (Āspiyān Purtora†).—Seven more people having the name Āspiyān‡—Yima-Xšaēta (دیم شاه, *Jamshīd*)—Vivay-hvat—Taxma Daēvō-ghīś (تامارپ دیوبند, *Tahmūrap-Dīvband*)—Haošyaph (هوشانگ, *Hūshang*)—Shyāmak (شیامک)—Gaya-Marətan (گیومرد, *Gayomard*).||

aśim-ca—Holiness. The Holiness of Z. was his pre-eminent characteristic, as it was also the foundation of his religion.

Kavōiś Vištāspahe—6/1 of *Kava Vištāspa*. For the title *Kava* (Pers. کیانی—*Kayāni*), royal, see above, Yas. IX. 18. *Vištāspa*, who is not to be confounded with Υστάσπης, the father of Darius the Great,¶ was the first royal disciple of Z. He is remembered in Yt. XIII. 99ff. as “the holy king Vištāspa, the gallant one, who was the incarnate Word,** the mighty-spearred, and lordly one, who, driving the *Druj* before him, sought wide room for the holy religion, . . . who made himself the arm and support of this law of Ahura, of this law of Zaraθuštra” (S.B.E., XXIII, p. 305).

Iṣat-vāstrahe Zaraθuštrōiś—6/1. *Iṣat-vāstra* son of Z. The custom of mentioning the father’s name with and after the son’s is a very old one and is still the rule among Parsis. *Zaraθuštra* is mentioned in the Av. and Pah. books to have had three sons and three daughters, and three “mystic” sons, who are to be born as the *Saoḥyants* of future ages. His “children” are regarded by some to have been more in the spiritual sense rather than purely physical.†† The question is well discussed by N. F. Billimoria in his Gujarāti book *Asho Zarathosht ane temno Pegām* (ch. V, pp. 54–71). This

* S.B.E., XXIII, p. 201 (Dar.). † See Yas. IX. 7. ‡ According to *Bun*. || From Modi’s Dict., where he gives a genealogical table at the end, based on *Bun*. and other authorities. ¶ Jack., A. R., pp. 95–96. ** *tanu-māg̃ra*. Note that all the epithets here used are those of *Saoḥyā*; cf. also *bōrəzaidi* (Yas. LVII. 11) above. †† See Introduction.

point of view seems also supported by a note of Dar.: “Z. had three sons during his lifetime, *Isat-vāstra*, *Hvarə-ciθra*, and *Urvatał-nara* (Yt. XIII. 98), who were respectively fathers and chiefs of the three classes, priests, warriors, and husbandmen. They play no great part in Mazdean mythology, and are little more than three subdivisions of Z. himself, who was ‘the first priest, the first warrior, the first husbandman’ (Yt. XIII. 88)”.* The Bun. XXXII. 5-6 says that *Isat-vāstra* was chief of the priests, he became the Mobad of Mobads,† and passed away in the 100th year of the religion. The name signifies “he who desires pastures” according to Barth. (Wb. 372). *Hvarə-ciθra*—(seed‡ of the sun) “was a warrior, commander of the army of Pešōtanu the son of Vištāspa”||. And *Urvatał-nara* (friend of man; Barth. says “hero-commanding”)¶ “was an agriculturist and the chief of the enclosure formed by *Yima*”|| (Ven. II. 43). The three daughters of Z. were *Frəni*, *Oriti*, and *Pouru-cištā* (Yt. XII. 139). Their names signify “Fullness” (Barth., Wb. 1022), “Protecting” (?) (Barth., Wb. 807, *θrit*, *θrita*, *θriti*) and “Full wisdom”, respectively. The last is said to have married *Jämāspa* (Barth., Wb. 899).** The three “mystic” sons of Z. are *Ux̄yāt-ərəta* (Pah. *Hošedar-māh*), *Ux̄yāt-nəməh* (Pah. *Hošedar-bāmi*), and *Saošyānt*. Bun. XXXII. 8 relates the story thus: “Z. went near unto *Hvōvī* three times, and each time the seed went to the ground; the angel *Nairyō-sayh* received the brilliance and strength of that seed, delivered it with care to the angel *Anāhita*, and in time will blend it with a mother”.†† The seed is watched over by 99,999 Fravašis (Yt. XIII. 62) in the Lake *Kāsaoya*, where the maidens *Srūtał-fēdri*, *Vayhu-fēdri* and *Erədat-fēdri* will respectively bring them forth. It may be noted that *Isat-vāstra* is also mentioned in Yas. XXIII. 2, also, as here, with *Gaya Marətan*, *Zaraθuštra*, and *Vištāspa*, these four being evidently the most important of the “ancient counsellors”.‡‡

6. This verse forms the second half of Yt. XIII. 149.

nabānazdištanām—Close-connected, next-of-kin. Lit. “nearest the navel” (*naba*—नाभि + *nazdišta*—नेतिष्ठ). The word here refers to co-religionists, brothers in Z. faith, as distinguished from the *paoiryō-tkaēša* of the previous verse (Kan., Kh. A. b. M., p. 385, ftn.). Trans. “our nearest brothers”. The list of blood-kindred included under the phrase *nabānazdišta* is given in Ven. XII. These include: (1) parents, (2) children, (3) brothers and sisters, (4) grandparents, (5) grandchildren, (6) children of brothers and sisters, (7) brothers and sisters of parents, and (8) children and grandchildren of (7) (Barth., Wb. 1040).

mat *Saošyantām*—also found in Yas. XXIV. 5.

vīspābyō ašaonibyō are both f. because *fravaši* is f.

* Quoted by Billimoria, *op. cit.*, p. 69.

† For the word *Mobad* see below verse 7, *aθrapaiti*.

‡ Barth. “having the face like the sun”, Pah. *X'arəset-cihr* (Wb. 1840).

|| Bun. quoted

by Dar., S.B.E., XXIII, p. 204. ¶ Barth., Wb. 1536, also see above Yas. LVII. 26. ** But see Billimoria, *loc. cit.* †† Quoted by Dar., S.B.E., XXIII, p. 195. ‡‡ Mills, S.B.E., XXXI, p. 273.

irīriθušām—6/3 pft. pt. par. $\sqrt{raēθ}$, to pass away. Those who have passed away, i.e. have died (Barth., Wb. 1480–82). It is an ahura-word used especially in this sense. Cf. Goth. *leithan*, to go. There is another $\sqrt{rāθ}$ which is connected probably with Skt. रा and which means “to cling to”, “to be joined with”, which also gives the form *irīriθ-* or *iriraθ-*. Jack. postulates a $\sqrt{iriθ}$.

jvāntām—6/3 pres. pt. par. \sqrt{jiv} (जीव) to live. Living—जीवनाम्. In Yt. XIII. 17, it is mentioned that the Fravašis of the *paoiryō-īkaēša* and of the Saošyantas are the most powerful, and, of the rest, the Fravašis of the living holy men are more powerful than those of the dead.

narām—Here used in the sense of “heroes”.

azātanām—Unborn. Note that the soul yet to come into the world has also a Fravaši to which his (or her) future body will attach itself.

frašō-carəθrām—An epithet of the Saošyantas. Cf. *frāšmiš* used of *Haoma* above, Yas. LVII. 19. From *fraša* (renovated) and *carətar* (कर्ता, \sqrt{kar}) maker”. Those who prepare the world for renovation”, “those who herald in a new age”. The essential idea is that from time to time, as the need arises in the world by the accumulation of sin and wrong-doing, a great Soul comes down to renew the law of Ahura and to usher in a new civilisation. These great Renovators are the Saošyants (see Yas. IX. 1. above; also cf. Bg. IV. 7). Mills and Dar. agree with this idea. This renovation brought about by a Saošyant is called *frašōkarati*. See also *Cama Memorial Volume* pp. 200ff. referred to above in the Introductory note to this piece.

7. *irīstanām*—6/3 p. pt. pass. $\sqrt{raēθ}$. See above *irīriθušām*.

yā ašaonām fravašayō—This phrase is repeated below in verse 11, where Jack. says that “the souls of the dead are the Fravašis”. Mills trans. the whole passage thus: “We worship the souls of the dead [(Pāzand) which are the Fravašis of the saints]”; and adds in a footnote*: “Whether a real distinction existed in the minds of these early writers, between a *Fravaši* and a departed soul, is hard to say. That a *Fravaši* was worshipped as existing before a person to whom it appertained was born, may be owing to a poetical, and not a dogmatic, anticipation”. Mills, however, is certainly mistaken because the distinction is very clearly maintained all through (see above verse 4). In *Khurshid Nyayish* (verse 9) the worshipper invokes his own *urvān* and *fravaši* (the two highest principles in his constitution) and they are meant to be distinctly separate and clearly marked out from one another.† Mills putting the words into brackets, with the remark “Pāzand” preceding, seems to imply that he regards the words *yā ašaonām fravašayō* as a later (Pāzand) interpolation. Geld. in his text gives a footnote to the word *ašaonām* and says: “so all mss.”, as if he expected a different

* S.B.E., XXXI, p. 279.

† See Kan.’s note on this point, Kh. A. b. M., p. 32, ftn.

reading, and therefore regards the passage as interpolated. It is certain that the grammatical construction *is* faulty. Kan. trans. : “those souls of the departed ones who belong to (i.e. are attached to ?) the Fravašis of the holy ones”. Har.* and Dar. translate “*urvān and Fravašis*”, which is a reasonable way out of the difficulty.

ahmya nmāne—In this house. In the sense of “family” or “fold” (?).

para-iristanām—Gone beyond (the mortal life). Geld. puts a stop after the previous *fravašayō*; but it would perhaps be better to put a stop after *parairistanām*, thus taking the clause—“those of our kindred who have passed beyond from this house”—as defining the Fravašis and the *urvāns*, mentioned above.

aēþrapaitinām—Teachers. Pah. *aērpat*, Per. *አይብ (herbad)*. In. P. Guj. the term **એરવદ** (abbreviated **એ**) is applied to a priest who is initiated and who has got the privilege of performing the rites and ceremonies. The distinguishing mark of these *Ervads* is the white turban. Note the orig. *-paiti* has become *-bad* (*-vad*) in modern times. Cf. also Pers. **مُوبد** (*mūbad*)—P. Guj. **મોદેદ** (Priest)—from Av. *mayupaiti* (a Magus, Grk. *Máyos*).

aēþryanām—Disciples; Nair. **શિષ્યાણામ्**. Jack. derives this from *aēþra* (fire-wood ?) basing this interpretation on Yt. XIII. 105.—*Māþravākahe . . . aēþrapatiōś hamīdpatōś (સમિત્વતે:) aśaonō fravaśim yazamaide*. Dar. says‡ that *aēþrapati* is “master of the hearth” and *hamīdpati* is “master of the sacrificial log”. Kan. trans. “religious teacher” and “sacrificial priest” (**કોશ ઇનાર**—which is a technical name in P. Guj. for the priest whose duty is to tend the Fire in the temples). Barth. (Wb. 1777) trans. the latter word by “Master of the assembly”. He (as also Kan.) derives the *aēþrapati* (and *aēþrya*) from a hypothetical word *aēþra* (education)—through an Ar. word ^X*aitra*.|| Very probably the Skt. **ऐतरेय** has the same meaning and signifies “education (in religious rites, etc.).” Ultimately perhaps the word is connected with *ātar* (Fire). See my paper on **ऐતरेय** in *Trans. 1st Ori. Con.* (Poona, 1919).

narām nāirinām—To be taken with *aēþryanām*. Note here also the equality of the sexes. At about the age of seven “the daughter entered into the *aērpatastān*, a religious school”.¶

8. In this verse all teachers and disciples, belonging to any place in the world and to any creed, are mentioned; the *nabānazziṣṭa* teachers and disciples have been already mentioned above.

vīspanām nāirianām—Note that the form of the 6/3 adj. is the same for both m. and f.

* Quoted by Kan., Kh. A. b. M., p. 384, ftn.

† Orig. from **આધોરનામ** (*Aþrawa*).

‡ S.B.E., XXIII, p. 200, ftn. || Wb. 20; also Kan., Dic. ¶ Darab Dastur Peshotan Sanjana—*The Position of Zoroastrian Women in Remote Antiquity*, p 17. On the subject of Iranian Education generally see Modi, *Education among the Ancient Iranians*.

9. *aperənāyūkanām* (v. l. ^०*nāyu*[°], Kan.)—Youths; lit., “those who have not attained full age”; *a* + *pərəna* (पूर्ण) + *āyu* (आयुः). The word is used to designate infants or minor persons.

dahmō-kərətanām—adj. Begotten of pious parents (Jack. and Dar.); those who fulfil deeds of piety (Mills); brought up by a *Dahma* (religious teacher or *Dastur*) (Barth., Wb. 706: cf. दत्त lordly*). The word *dahma* also means the duties of a *dahma* (or religious teacher) hence the rendering of Mills is quite satisfactory. Nair. also says उच्चमकार्यसाम्. Kan. says, “of pious nature” (सत्त्वाकर—doing pious deeds). The word also occurs in Ven. XIII. 23, where it seems to refer to children under the age of fifteen or those who have just attained that age.† Cf. also *pañcadasa* in Yas. IX. 5.

a-daχyunām—adj. In this land, i.e. belonging to this land (Irān).

uz-daχyunām (v.l. ^०*daχyu*[°], Geld.)—Adj. Outside this land, i.e. not belonging to Irān, i.e. foreigners. The ancient Z. distinctly recognized the righteous in other lands also, beyond the limits of the Āryas‡. In Yt. XIII. (143-144) the Fravašis of the Righteous from non-Aryan lands—*Turān*, *Sairimya* (Europe and Western Asia), *Sanai* (China) and *Dahi* (*Dahae*—Δάαι) are mentioned.|| And Yt. XIII. 145 says: “we worship the Fravašis of the holy men and of the holy women of *all* countries”. This is the clearest recognition of universal brotherhood by the ancient Zoroastrians. This is all the more remarkable because the Turanians at least were the national enemies of the Āryans of Irān all through their history.

10. *ā Sāoṣyantāt vərəθraynat*—5/1 for 2/1 by case-attraction. From *Gaya Marətan* to *Saoṣyant* means a whole world-period.

* दत्त दत्तः; RV, I. 129. 3. † See S.B.E., IV, p. 161, ftn. ‡ For the Aryan lands see Ven. I. || S.B.E., XXIII, pp. 226-227.

IV.

IV.

Tandarosti—Yasna LX.

1. *aṭ¹ hvō² vaṇhēuš³ vahyō⁴ nā⁵ aibi-jamyāt⁶,
 yē⁷ nā⁸ ərežūš⁹ savajhō¹⁰ paθō¹¹ sīšōit¹²,
 ahya¹³ aŋjhēuš¹⁴ astvatō¹⁵ manajhas¹⁶-cā¹⁷,
 haiθyēng¹⁸ ā¹⁹-stīš^{20*} yēng²¹ ā²²-šaēti²³ Ahurō²⁴:
 arēdrō²⁵ ḡwāvāš²⁶ huzēntuše²⁷ spēntō²⁸ Mazdā²⁹.*
2. *ta¹ ahmi² nmāne³ jamyārēš⁴, yā⁵ ašaonām⁶ x̄snūtas⁷-ca⁸, ašayas⁹-
 ca¹⁰ vyādaibiš¹¹-ca¹² paiti-zantayas¹³-ca¹⁴: us¹⁵-nū¹⁶ aijhāi¹⁷ vīsel¹⁸
 jamyāt¹⁹ ašem²⁰-ca²¹, x̄šaθrem²²-ca²³, savas²⁴-ca²⁵, x̄varənas²⁶-ca²⁷,
 x̄vāθrem²⁸-ca²⁹, dareyō³⁰-fratēmaθwem³¹-ca³² aijhā³³ daēnayā³⁴, yat³⁵
 āhurōiš³⁶ zaraθuštroiš³⁷.*
3. § + asistal-nū² aijhāt³ (haca⁴)
*visat⁵ gāuš⁶ buyāt⁷, asistēm⁸ ašem⁹,
 asistem¹⁰ narš¹¹ ašaonō¹² aojō¹³, asistō¹⁴ āhūiriš¹⁵ tkaēšō¹⁶.*
4. § jamyān¹ iθra² ašāunām³ vaṇuhīš⁴ | surā⁵ srēntā⁶ fravašayō⁷, |
 ašōiš⁸ baēšaza⁹ hacimnā¹⁰, | zēm¹¹-fraθaŋha¹², dānu¹³-drājaŋha¹⁴, |
 hvare¹⁵-barezaŋha¹⁶, ištēo¹⁷ vaṇhaŋhām¹⁸, | paitištātēe¹⁹ ātaranām²⁰, |
 (fraša²¹)-vaχšyāi²² rayām²³-ca²⁴ x̄varaŋhām²⁵-ca²⁶.
- 5† § + vainīt¹ ahmi² nmāne³ Sraošō⁴ asruštīm⁵, āx̄stiš⁶ anāx̄stīm⁷,
 rāitiš⁸ arāitīm⁹ Ārmaitiš¹⁰
 tarōmaitīm¹¹, aršuχδō¹² vāχš¹³ miθaoχtem¹⁴ vācim¹⁵
 + Aša¹⁶ drujem¹⁷.
6. yaθa¹ ahmya² Amēš³ Sraošāda⁵ ašyāda⁶ paitisān⁷
Spēnta⁴ vāṇhūš⁸ yasnās⁹-ca¹⁰ vahmās¹¹-ca¹²:
vohū¹³ yasnem¹⁴-ca¹⁵ vahmem¹⁶-ca¹⁷,
 § + huberetīm¹⁸(-ca¹⁹), uštaberetīm²⁰(-ca²¹), vanṭaberetīm²²(-ca²³),
 ā²⁴-dareyāt²⁵ x̄vābairyāt²⁶‡.

* Geld, reads *āsatiš*. † Geld. divides this verse differently, the *pādas* ending at *Sraošāda*, *anāx̄stīm*, *Ārmaitiš*, *vāχš* and *drujem*. ‡ *Xož bairō*, Geld. He prints the last two lines as prose.

IV.

Tandarosti—Yasna LX.

1. Verily¹ doth (that) man⁶ alone² attain⁸ the highest⁴ good^{8*} who⁷ unto us⁸ would point-out¹² the straight⁹ path¹¹ of bliss¹⁰ for† this¹³ corporeall¹⁶ life¹⁴ (and) for† the spiritual¹⁶ (life) as-well¹⁷—(the path which leads) unto¹⁹ the worlds²⁰ of-truth^{18‡} over²² which²¹ Ahura²⁴ rules²³: the faithful²⁶ (worshipper) possessed-of-wisdom²⁷ (and) pious²⁸ (becomes), O Mazda²⁹, merged-in-Thee²⁶.

2. May these¹ (blessings) come⁴ into this² house³—namely^{5*} the satisfaction⁷ of the Holy Ones⁶ and⁸ (their) blessings^{9†}, (their) guileless-nature¹¹ and¹² (their) welcome-presence¹³ (among us) †: may there indeed¹⁶ arise¹⁵, 19 in this¹⁷ place^{18‡} both^{21||} righteousness²⁰ and²³ power²², both^{25||} happiness²⁴ and²⁷ splendour²⁶, both^{29||} salvation²³ and³² long-enduring³⁰-predominance³¹ for¶ this³³ faith³⁴, which³⁵ (is) of-Ahura³⁶ (as) revealed-by-Zara-thuštra³⁷.

3. (And) verily² may there always¹ be⁷ prosperity^{6*} within⁴ this⁸ place^{5†}, always⁹ Righteousness, always¹⁰ the power¹³ of holy¹² men^{11‡}, (and) always¹⁴ the Law¹⁶ of-Ahura¹⁵.

4. (And) may the excellent⁴, heroic⁵ (and) holy⁶ Fravaši⁷ of the Righteous³ come¹ hither², bringing¹⁰ (us) the healing-virtues⁹ of (their) blessing⁸—(virtues) as wide¹²-as-the-earth¹¹, as-extensive^{14*-as-rivers¹³}, as-exalted¹⁶-as-the-sun¹⁵,—for-the-establishment^{17†} (in this place) of-better-men¹⁸, for-the-overcoming¹⁹ of wicked-foes²⁰, (and) for the (yet) greater²¹-increase²² both^{24‡} of the splendour²³ and²⁶ of the glory²⁵ (of the Spirit).

5. In this² house³ may Obedience^{4*} triumph-over¹ disobedience⁵, peace⁶ (over) discord⁷, generosity⁸ (over) niggardliness⁹, Reverence^{10†} (over) contempt¹¹, the true-spoken¹² word¹³ (over) the word¹⁵ false-spoken¹⁴, (and) Righteousness¹⁶ (over) evil¹⁷.

6. So-that¹ in this² (place), because-of-(the presence of)-Sraoša⁵ the Holy⁶, the Holy⁴ Immortals³ may eagerly-expect⁷ both^{10*} excellent⁸ worship⁹ and¹² praises¹¹; (and) may we† during²⁴ long-ages²⁵ offer-with-reverence²⁶ (to Them) both^{15*} excellent¹³ worship¹⁴ and¹⁷ praise¹⁶ in-words-of-praise^{18†} and¹⁹ words-of-welcome²⁰, and²¹ words-of-triumph²² too²³.

Verse 1. * Lit., "better than the good". † Lit., "of". ‡ Lit., "true". Verse 2. * Lit., "which". † ca¹⁰ and ca¹⁴ is omitted. ‡ Lit., "village". || Lit., "and". ¶ Lit., "of". Verse 3. * Lit., "cattle". † Lit., "village". ‡ Orig. sg. Verse 4. * Lit., "long". † Lit. "possession" or "lordship". ‡ Lit., "and". Verse 5. * Sraoša. † Armaiti. Verse 6. * Lit., "and". † Orig. 3rd sg. ‡ Lit., "bearing-words-of-praise", etc.

7. § māl¹ yave² imat³ nmānem⁴, x̄āθravat⁵ x̄areñō⁶ frazahīt⁷,
 māl⁸ x̄āθravaiti⁹ ištīš¹⁰, + māl¹¹ x̄āθravaiti¹² (āsna¹³)
 + x̄āθrō¹⁵-disyehē¹⁶ [paiti¹⁷ Ašōiš¹⁸-ca¹⁹ Vajhuya²⁰] dareyem²¹
 haχma²².
8. § + vasas¹-ca² (tū³, Ahura⁴) Mazda⁵!
 uštā⁶-ca⁷ . . . x̄saēša⁸ havanām⁹ dāmanām¹⁰,
 vasō¹¹ āpō¹², vasō¹³ urvarā¹⁴, + vasō¹⁵ vīspa¹⁶ (vohū¹⁷) Aśa-
 cigra¹⁸
 x̄sayamnem¹⁹ aśavanem²⁰ dāyata²¹, + aχsayamnem²² drvaṇtem²³.
9. vaso-χ̄saθrō¹ χ̄yāt² aśava³, avaso-χ̄saθrō⁴ χ̄yāt⁵ drvā⁶;
 gatō⁷ hamistō⁸ nižberetō⁹ + (haca¹⁰) Spēntahē¹¹ Mainyēuš¹²
 varatō¹⁴ avasō-χ̄saθrō¹⁵. dāmabyō¹³;
10. § + haχ̄sayal¹ azem²-cit³ (yo⁴
 Zaraθuštō⁵) fratemā⁶, nmananām⁷-ca⁸, vīsām⁹-ca¹⁰,
 zantunām¹¹-ca¹², daχyunām¹³-
 ca¹⁴, aijhā¹⁵ daēnayā¹⁶ anumatayaē¹⁷-
 anuχtayaē¹⁹-ca²⁰, anvarštayaē²¹-
 ca²², ca¹⁸,
 yā²³ āhūiris²⁴ zaraθuštis²⁵.
- 11.* § + yaθal¹ (nō²)† aijhām³
 ūyātō⁴ manā⁵ vaštō⁶‡ urvānō⁷ x̄āθravaiti⁸ tanvō⁹
 + (hentō¹⁰)|| vahištō¹¹ aijhus¹² ; + āhūire¹⁶ mazda¹⁸ jasentām¹⁷.
12. § Aśa¹ vahišta², Aśa³ sraēšta⁴ daresāma⁵ ūwā⁶,
 pairi⁷ ūwā⁸ jamyāma⁹, hamem¹⁰ ūwā¹¹ haχma¹².

Verse 1 is from Gāθ Ust. (Yas. XLII. 3).

Verses 2-7 are also found in the Afrin. Dahmān.

Verses 8-10 are repeated in Yas. VIII, 5-7; Yas. XI, 12-14; Yas. LII, 5-7; Yas. LXVIII, 16-18, and Yas. LXXI, 26-28. They also occur in the hymn Hoř-bēm addressed to the Dawn.

Verses 11-13 are found also in Yas. LXXI, 29-30 and in the Hoř-bēm.

* Geld.'s text is differently divided. See notes. † yaθa-uō, Geld. and Kan. ‡ vahišteō,
 Geld. and Kan. || henti, Geld. ¶ akāsōcōit, Geld. and Kan.

7. May not¹ the radiance⁶ of-heaven⁵ ever² leave⁷ this⁸ house⁴, nor⁸ the strength¹⁰ that-leads-to-salvation⁹, nor¹¹ clever¹³ offspring¹⁴ full-of-glory¹²: may we constantly^{21*} be-in-companionship²² with¹⁷ the Teacher¹⁶-of-(the-path-to)-salvation^{16†} and¹⁹ (with) Aši¹⁸ Vaŋhui²⁰.

8. At-will¹ and² supreme⁶ too⁷ Thou³, O Ahura⁴ Mazda⁵, rulest-over⁸ Thine-own⁹ creations¹⁰, at-(Thy)-will¹¹ the waters¹², at-(Thy)-will¹⁸ the trees¹⁴, at-(Thy)-will¹⁶ all¹⁶ the good¹⁷ (creation), the generation-of-Aša¹⁸.

Make ye²¹ (O Ahura, and ye Holy Immortals!) the holy²⁰ (man) power-ful¹⁹, (but) the infidel²³ without-power²².

9. May the holy⁸ (man) be² full-of-sovereign-power¹, (but) ·may the infidel⁶ be⁶ without-free-power⁴; (may he be) defeated^{7*}, smitten-down⁸, (and) thrown-out⁹ from¹⁰ the creations¹³ of the Holy¹¹ Spirit¹²; (may he who hath) turned-way¹⁴ (from the Law be) without-free-power¹⁵.

10. I will guide¹, even³-I², who⁴ (am) Zaraθuštra⁵, the leaders⁶ of (these) houses⁷ and⁸ of (these) villages⁹ and¹⁰ of (these) provinces¹¹ and of (these) lands¹³ too¹⁴, to follow-in-(their) thought^{17,*} to-follow-in-(their) -words^{19,*} and²² to-follow-in-(their)-deeds^{21*} this¹⁶ Faith¹⁸, which²³ (is) of-Ahura²⁴, revealed-by-Zaraθuštra²⁵.

11. So-that¹, verily², the minds⁶ of these³ (leaders) (may be*) full-of-joy⁴, (and their) souls⁷ (be*) with-every-wish-fulfilled⁶, (and their) bodies⁹ full-of-heavenly-glory⁸, (and thus too theirs) may be¹⁰ the best¹¹ life¹² (hereafter): may they reach¹⁷, O Mazda¹⁶, the regions-of-Ahura¹⁵, even¹⁴ after the disclosure¹³ (of their actions in this life).

12. Through the best² Righteousness¹, through the highest⁴ Righteousness³, may we catch-sight⁵ (of) Thee⁶, may we approach^{7,9} Thee⁸, may-we-be-in-perfect*-union^{10, 12} (with) Thee¹¹.

Verse 7. * Lit., "for long ages." † Brāhma.

Verse 9. * Lit., "gone".

Verse 10.

* ca¹⁸ and ca²⁰ omitted. † Lit., "for the following-in-thought, etc. ... of this Faith".

Verse 11. * həntō to be construed with each clause, hence plu.

Verse 12. * Lit., adv.

NOTES.

1. Kanga: Khordeh Avesta bā Māenī (5th ed.), [verses 2–7 at pp. 409–411, verses 8–12 at pp. 24–25] and Gāthā bā Māenī (1st ed.) [verse 1, at pp. 100–101].

2. Mills: S.B.E., XXXI, [verses 1–7 and 11–12 at pp. 310–312, verses 8–10 at pp. 229–230].

This is a prayer invoking blessings on the heads of the pious and according to Mills were recited at farm homesteads by wandering priests. It is named *Tandarostī* by Kan. and other Parsi writers. The name means lit. “health of the body”, and the prayer is intended for invoking blessings whether of the material or spiritual world. It shows very well what the Zoroastrian conception of happiness (here and hereafter) is. The first verse is from Gāθ. Ušt. (Yas. XLIII. 3). The last five verses are found in the prayer *Hōš-bām* (the bright Dawn) which is recited before sunrise. It may be noted that the *Tandarostī* usually recited by Zoroastrians at the end of the daily “service” is not this *Tandarostī* but a small *Pāzand* prayer of a much later date which was probably composed by Dastur Ādarbād Māraspand in the Sassanian times.* Needless to say that despite the great piety and learning of Ādarbad his composition has not touched the high spirituality of the original Yasna.

1. *at*—एत. Mills takes “now”, so also Kan. Best trans. “verily”.

hvō—१/१ pron. ऋः When used with *nā* it has an adjectival force,—that very man, that man alone (Barth., Wb. 1845).

vayhōuś—Barth. (Wb. 1396) regards it as ५/१ to be construed with the adj. *vahyō*. The ५/१ and ६/१ of all nouns, except those ending in *-a*, are identical in Skt. In Gāθ. the forms are largely identical but later on we find the ending *-āḍ* being universally applied for the abl.†

vahyō—२/१ n. adj. com. Barth. (Wb. 1405) mentions that this “better than the good” has a special meaning. It is the special spiritual level higher than what an ordinary man understands by the word “good” or “happiness”. Hence probably Kan. translates this phrase *vayhōuś vahyō* as “supreme good” (सर्वोत्तमं सुखम्) or “summum bonum”‡.

aibi-jamyāt—३/१ aor. opt. par. √*gam* (*jam*) + *aibi* (एभि),|| to attain.

yē—१/१. ये. This is a special Gāθ. form but is occasionally borrowed consciously or unconsciously in Y.A.¶

nā (v.l. *nā*)—४/३. To us, नः (एसमध्यम्)! This is a Gāθ. form. Barth. takes this as २/३.**

ərəzūś—२/३ n. adj. Straight.

* See Introduction. † Jack., A. G., § 222 (Ablative). ‡ G. b. M., p. 100, ftn. || Note य = G. A. ब; see above note on *ərvareṣ* (Yas. IX. 11). ¶ Jack., A. G., § 401. ** Wb. 1081.

savayhō—6/1. Bliss, happiness. The usual meaning in Gāθ. is the eternal happiness (आत्मतिकं सुखम्);* but in Y.A. it is used for either material or spiritual bliss (Barth., Wb. 1562). Nair. trans. शाखः; Kan. compares Skt. शक्ति.

paθō—2/3 n.

sišōit̄—3/1 opt. pres. √*sāh* (शाष्) to teach. Barth. says it governs two accusatives as in Skt. (Wb. 1574).

ahyā—एथा (Gāθ), Y.A. has *ayhe* or *aijhe*.

manayhas-cā—Lit., pertaining to the mind. Used in Gāθ. the mean spiritual as opposed to corporeal or physical.† cf. *ahvā astvatas-cā hyat-cā manayhō* (Gāθ. Ahu., XXVIII. 2).‡

haiθyēng—2/3 m. Real, सत्यान्. Barth. (Wb. 1710) trans. “correct” or “right”, and takes the adj. to refer to *paθō*; but *paθō* is neu. Mills trans. “the eternal worlds”; Kan. says, “the real worlds”. The paths *leading to* the eternal worlds, hence the acc.

ā-stiš (v.l. āstiš, Geld.). ā is prep. meaning “to”. *stīš* is 2/3 of *sti*. Barth. (Wb. 1592) takes *sti* to mean creation or world. लि (m.) is found in RV.,|| where the word seems to mean “members of the household”. We also get लिपा॥. Barth. (loc. cit.) suggests deriving from √*ah*, to be (cf. Pers. ایش *hasti* existence); Kan. (Dict., p. 537) suggests √*stā*, स्था (cf. स्थिति). The word *sti* when it occurs elsewhere in Av. is fem. It is noteworthy that the Skt. cognate is mas. as required in this passage; in any case *stīš* would be 2/3 for both m. and f.** In Ven. II. 40, we get the comp. *stīdāta* (made in the world or artificial) as opposed to *χvadāta* (self-created).†† Geld.’s reading *āstiš* means “subjects”.

yēng—यान्.

śaēti—3/1 pres. par. √*śi* (शि) to rule. Cf. *χšaētō*, Yas IX. 4.

arədrō—Worshipper, a pious or faithful person. Kan. (Dict.) postulates a √*arəd*, to worship; but probably this word is cognate with राष्ट्र + आ. Nair. trans दक्षिणादाता. Mills has “servant”.

θwāvās—Like unto Thee (Barth.); अनुसूया (Nair.); Mills says, “worthy of Thee”. It probably means “absorbed in Thee”. The same idea occurs in the last verse of this passage *haməm θwā haχma* (see below 12). See Whit. § 517; †† Reich. § 276; Jack., A. G., § 857, note 2.

huzəntrūša—1/1. Possessing good wisdom (Kan.); cf. *haozāθwa-ca*

* Unless expressly stated otherwise, as here.

† Barth., Wb. 1127.

‡ Sel. XV below.

|| VIII. 19. 11; X. 148. 4. ¶ RV., VII. 66. 3; X. 69. 4. ** Kan., A. G., § 108. †† Barth., Wb. 1607, explains *stīdāta* as “created for the world”, i.e. “evanescent” and *χvadāta* as “eternal”. Sel. X below. †† Also § 1233 f.

above, Yas. LVII. 23. The *s* at the end is metrical.* Mills trans. “good citizen” (*hu + zantu*), but he himself says (Gāθ., p. 511) that *zantu* in this sense is unknown in the Gāθ. He also suggests the meaning “noble-hearted”.

spəntō—Pious. Kan. trans. “prosperity-bringing”.

2. *ta*—2/3 f. ताः; these.

ahmi nmāne—7/1 with verb of motion implying that the blessings are to come to the house and remain in the house.

jamyārə̄—3/3 ben. atm. √*gam* (*jam*). Jack., A. G., § 646; Reich. § 257.

χšnūtas-ca—Satisfaction (Kan.), reward (Barth.); wise perceptions (of the saints) (Mills). Kan. takes it as 1/1 if the stem is taken as ending in *a*, or 1/3 if it is taken as ending in *-t*.† Cf. Per. خوشنود (khushnūd) satisfied, glad.

aśayas-ca—1/3. See above, Yas. IX. 3., etc.

vyādaibiš-ca (ār.)—Openness or freedom from deceit (Kan.); from *vi* + *ā* + *daibi* (√*dab*-द्वय-to deceive). Barth. (Wb. 1478) takes this as 3/3 used for 1/3 of *vyādāt* and trans. “gifts”. The v.l. *vyādaibyas-ca* seems to support this view. Barth. also quotes from Pur. 39. *narś-ca aśaonō χšnūtim-ca arətim-ca vyādas-ca paiti-zaintayas-ca*. Kan. however gives (*paiti-*) *vyādā* as a separate word meaning “gifts made in return (i.e. as reward) for worship” (Dict., p. 305). Mills says (S.B.E., XXXI, p. 310), “their guileless characteristics”.

paitizantayas-ca (ār.)—Kan. in Kh. A. b. M. says ધકર ગણારૌ (thanksgiving) but in Dict. (p. 303) says, “welcome”, “warm reception”. Barth. (Wb. 835) also takes it the latter way. Cf. *paitizantō*, Yas. LVII, 14 and 35. Mills trans., “recognition of what is due”.

us . . . jamyāt—Note the sg., each being a separate blessing to be desired. Kan. trans. જમય થાઓ (may arise).

nū—Certainly, नु. It is enc. (see below verse 3). The *nū* is also used with an accent and can then begin a sentence or *pāda* (Yas. XLV. 1), and sometimes it is combined with *cit*.||

aijhai vise—4/1 for 7/1. For this village (Mills). See above *ahmi nmāne*.

χšaθrə̄m—This word implies strength physical as well as spiritual. See *χšaθryō* (Yas. LVII. 19). The *χšaθryō* (चषिय) implied a certain degree of spiritual growth, as also among the Hindus. Divine Sovereign Power (Mills).

* Kan., G. b. M., p. 101, ftn.; probably to avoid the two sibilants coming together.

† Dict., p. 155. ‡ If we accept this we may as well trans. 3/3 literally, “together with their gifts”. || Barth., Wb. 1089.

savas-ca—Prosperity (Kan.);* benefit (Mills). Cf. *savayhō* in verse 1. The word is from \sqrt{su} (सु). Mod. Per. سود (*sūd*)-profit, interest, is a derivative from the same root. Barth. (Wb. 1561–62) notes the remarkable fact that the du. form *savā* (m.) or *savōi* (f.) is used to mean “profit and loss”. He quotes in support Yas. XLIII. 12 and XLV. 7. Kan. however takes these differently.†

$\chi^v\bar{a}r\bar{o}n\bar{a}s\bar{-}ca$ $\chi^v\bar{a}\theta r\bar{o}m\bar{-}ca$ —Fame and health (Kan.); glorious welfare (Mills—he apparently takes the first as adj. to the second word). Kan. elsewhere renders the word as “salvation” (आशानी) in the sense of नोच्छ. Kan. (also Mills) puts a fullstop after $\chi^v\bar{a}\theta r\bar{o}m\bar{-}ca$, not so Geld.

darayō-fratēmaθwəm-ca—Long-continued prominence (Mills); दौर्ब-प्रथमत्वम्. Mills takes this with the next verse. Kan. construes with *būyāt* understood.

yat—See above Yas. IX. 4.

3. *asista* (v.l. *āsi°*)—Kan. trans. “always” and remarks that the orig. form is *āsiṣṭa*. He also notes that Dar. derives it from *a* (neg.) + *sista* (cut off, from \sqrt{syayh} —घो) and that hence the word means that which is not destroyed i.e. eternal.|| Mills evidently takes it as sup. of the adj. *āsu* and trans. “with the greatest speed”. Barth. takes it as pft. pt. pass. of *'saēd* (सिद्) and trans. “undisturbed” (Wb. 1547).

haca—Within (Mills).

gauś—Sg. used in a collective sense. This implies prosperity.

būyāt—Kan. trans. as a ben.. “may arise” (उत्पन्न अजो).

narś—6/1. नृः.

4. *iθra*—to this place. From the pron. stem *i*; Skt. has एव.

aśōiś—6/1 of *aśi* (आश्च) blessing. Of holiness (आशोद्धा) (Kan.); blessed gifts (Mills). Cf. Vis. IX. 1, *Haomanām aśoiś cīstōiś baēṣaza hacimnanām* (where Mills trans. *aśoiś* by “sanctity”).

baēṣaza—Means (उपायो), Kan.; he takes this as 2/3. Mills takes this as 3/1 and trans. “with healing virtues”. Cf. Yas. XI. 17. In Yas. LXVIII. 15. we have *haṣayrəm baēṣazanām*, *baēvarə baēṣazanām* (a thousand healing remedies, ten thousand healing remedies). The word is neu.

hacimnā—1/3 f. pres. pt. atm. $\sqrt{hak/c}$ (उप्त), to accompany, to follow.|| When used with an acc. it means to bring to, to carry (Barth., 1739ff.). Here the acc. is *baēṣaza*. Mills trans. “may they go hand in hand with us”.

* In Diet. (p. 522) he gives the meaning “blessing” also. † G. b. M., p. 108 and p. 187.

‡ He evidently in some places confuses the idea with that of worldly happiness. || Kh. A. b. M., p. 410, ftn. ¶ Skt. उप्ति is cognate.

zem-fraθayha—2/3 n. adj. to *baēṣaza* (thus also the following two words). Wide as the earth. Cf. इष्यु, इष्टौ, etc.

dānu-drajāyha—Long as the rivers. The word *dānu* is cognate with Oss. *don* (river). दानु in RV., means “dew” or “trickling drops of water”*; the epithet दानुवर्षती is used of मित्रावद्या in RV., I. 136. 3 and for the Aśvins in RV., VIII. 8. 16. For *drājyha* see Yas. IX. 26.

hvarə-barəyayha—High as the sun. *hvar* is सूर् of Skt. but there is a change of meaning.

ištāe—Dat. inf. इष्टये. For the fulfilment of desires (Kan.). For the furtherance of better men (Mills). Barth. takes it as dat. inf. √*aēs* to rule, to possess and trans. “so that (this *vīs*) may possess better men”.

vayhayām—6/3 com. adj. from *vohu* (*vayhu*). Better people. Note the √*aēs* governs gen. like the इष्ट् of Skt.

paitištātāe—Dat. inf. √*stā* + *paiti*, to oppose.

ātaranām—Wicked (Kan.); hostile (Mills). From √*tar* (एत्) to attack, hence “one who attacks”. Cf. उच्चरण् उच्चम् (RV., X. 99. 1) and उच्चर्द्ध (RV., VI. 13. 1).† Probably the Skt. आतुर् (sick) is also cognate.

fraša-vaxšyāi—Dat. inf. √*vaxš* (to increase, to wax) + *frāś* (प्राश्). For the greater increase (Barth., Wb. 1007). Cf. उच्चरण्, उच्चम् etc. Ger. *wachsen*. The √*vaxš* is also used for the waxing of the moon: *mā uļšyeiti* (Yas. XLIV. 3, Sel. XVI). The noun *vaxšā* used with *hū‡* means the rising of the sun (Yt. V. 91, etc.).

rayām-ca x̄varənayhām-ca—Wealth and fame (Kan.): but he suggests (Kh. A. b. M., p. 410, ftn.) “splendour and glory”. Cf. *ahe raya x̄varənayha-ca* above (Yas. LVII. 3, etc.).

5. *vainīt*—3/1 root-aor. ind. par. √*van*. वानौत्. Jack. thinks it may be an opt. aor. with a weak ending (A. G., §§ 463 and 637). If we take it to be ind. the *i* may be compared to the ई in वासौत्, वासौत् etc.

sraoṣō—used here in the lit. sense (from √*sru* to hear) of “obedience”. This is obedience to the Law of Aśa which is the Law of God. In fact *Sraoṣa* represents this Obedience to Divine Law. See introductory note to Yas. LVII (Sel. II).

aeruṣṭim—Disobedience.

āx̄etiś—Peace. The derivation is doubtful. Probable cognate words are Pers. اشتی (āx̄ti), peace, and the word अति which occurs in AV. (VI. 54. 1) and seems to mean “victory” or “attainment”. This अति is also

* RV., I. 54. 7, etc.; Grass., Wb. 594f. † Grass., Wb. 1335. ‡ See above Yas. LVII. 10.

found in the comp. अरदृष्टि* which would mean lit. “ attainment of old age ” hence “ long-life ” or (when adj.) “ long-lived ”.

rāitiś—Generosity. Cf. राति, offering ; Pers. راد (*rād*), generous.

ārmaitiś—Reverence or piety; right-thought.† Orig. the word was *arəm-maiti* which with the corresponding *arəm-uxti* and *arəm-varṣti* is found in Pur. 25 (Barth., Wb. 188–189). The form आरमति is found in RV., VII. 35. 8; 42, 3, where Sāyana trans. श्रद्धिवौ. (Barth., Wb. 335ff). Grass. (Wb. 103) says that the word means “ devotion ” or “ piety ” and also means the Goddess of Devotion. See also Spēnta-Ārmaiti above (Yas. LVII. 24), who is the fourth of the Holy Immortals. She is the ruler of the earth and is also called the “ daughter of Ahura ” (Modi, Dict.).

tarōmaitīm (v.l. *tarō-mai*)—Contempt, pride, impiety. The word is also spelt *tarəmaiti*. In the later Pah. works (e.g., Bun. XXX. 29) this is the name of a daēva—*Tarmat-dēv*—who is a special foe of Ārmaiti. In the Skt. trans. of Yas. XXXIII. 4, Nair. renders this word by दुष्मनः. From *tarə* + मन्, to hold in contempt (Barth. Wb. 641 and 1123).

arṣuχδो-वाच्यं—Cf. अरेषुख्देष्म . . . वाचिम्, Yas. IX. 25 above.

miθaoxtəm—Falsely spoken. Cf. मिथ्या. The word is also spelt *miθōxta*.

Aša drujəm—Geld. and Kan. read *aša-drujəm* and Kan. takes it as a comp. adj. to *vācim* and trans., “ inimical to righteousness ”. He however (Kh. A. b. M., p. 411, ftn.) suggests the reading here adopted and the trans. “ (may) righteousness (overcome) evil ”. Barth. (Wb. 230) reads the words‡ separately. He mentions that the ideas of *Aša* and *druj* are to be found opposed to each other both in G. A. and in Y. A., e.g. *yəzi . . . ašā drujim vənayghaiti* (Yas. XLVIII. 1) (when the righteous man shall overcome the *druj*) ; also Yas. XLIV. 17 (Sel. XVI). Barth. also observes that the form *aša* here (as well as *ašā* in Yas. XLVIII. 1) is 1/1 n. Therefore, *Aša* and *druj* here correspond to अशं and अधृं.

6. *yaθa*—So that. (Kan.). Mills trans. “ as ” (= because).

Sraoṣāda—5/1. Mills in his trans. adds the explanation, “ who governs here ”. Kan. trans. “ through Sraoṣā ”; he being the first to praise the Holy Immortals, who come down when they are invited by him. Cf. above Yas. LVII, 2, 6, 8 and 12.

paitiṣān—3/3 sub. impf. par. Mills trans. “ seek for ”. Kan. says “ desire eagerly ”. Cf. Yas. LVII. 13.

vaphūś—2/3 m.

yasnās-ca vahmās-ca—Cf. above Yas. LVII. 6. 8. Kan. explains *vahma* as mental repetition of the name of a deity.

* RV., VII. 87. 7; X. 85. 36. † “ The name *Sraoṣā* had not lost its original meaning, so of *Ār(a)maiti* ”; Mills, S.B.E., XXXI, p. 311, ftn. ‡ But Barth. reads *drujim*.

vohu, etc. The repetition of the three words in the sg. is rather remarkable. This may be an interpolation. Mills suggests that the sg. implies that the worship is of each particular Immortal.* Or is the plu. used for the Holy Immortals and the sg. for Sraoša?

hubərətim-ca—Mills trans. “good offering” but adds (S.B.E., XXXI, p. 311, ftn.), “possibly ‘good support’”. Kan. trans. “good gift” *hu + √bar* (व).

uštābərətim-ca—Offering for salvation (Mills); gift of health (Kan.). Barth. (Wb. 418) trans. “desired offering” and thinks that the word probably means “those hymns beginning with the word *ušta*”. The *Gāθā Uštavaiti* is so called from its first word *uštā*.† Cf. also Vis. XVIII. 1, *ušta Ahurəm Mazdām yazamaide ušta Aməšə Spənīə yazamaide*, etc. (we worship Ahura Mazda with *ušta*, we worship the Holy Immortals with *ušta*). This word means “hail!” or “welcome!” Cf. also Yas. IX 25, above. Is there possibly a connection between this word and the Skt. उष्टु? The second suggestion of Barth. is certainly supported by the v.l. he adopts (also noted by Geld.) *ušta-bərətim*.‡

vantabərətim-ca (v.l. *vanta-bərə*°, Barth.)—Good offering in praise (Mills); friendly offering (Kan.); offering of respect (or homage) (Barth.).

Kan. puts a full stop after *vantabərətim-ca*, taking the last words as an independent sentence.

ā—Mills takes this prep. as governing the abl. and trans. “together with”. Kan. takes *ā-darəyāt* as an adv. phrase and trans. “for a long time”.

darəyāt—Mills takes this as an adj. and trans. “long-continued”.

x'ābairyāt (āñr.)—This word is taken in varied ways. Mills takes it as a noun (5/1) and trans. “offering of the whole self”, or complete self-surrender to the Divine Will. And Mills puts a comma at the end of this verse, thus connecting it with the following. Kan. in his Ij. Vis. (p. 145) definitely takes the sentence *ā . . . x'ābairyāt* with verse 7. In Kh. A. b. M. (p. 411), however, he takes it as in the text. In the latter he takes this to be an entirely independent sentence, unconnected with either what precedes or what follows. His trans. seems to imply that he takes the word as 3/1 opt. pres. par. of *x'ā* (व) + *√bar* (व), to be independent, and trans. “may (this community) be independent for a long time”.|| But in Ij. Vis. (p. 145, ftn.) he suggests the trans. “on account of their (i.e. of the Holy Immortals)

* “As they seek for (one) good sacrifice and act of homage (more especially their own)”; S.B.E., XXXI, p. 311. † *uitd ahmāi yahmāi uštā kahmāi-cit* (Yas. XLIII. 1). See also Sel. XVI, last verse. ‡ Probably all the three words *hubərəti*, *uštābərəti* and *vantabərəti* refer to formulae used in invocation. || That is to say, with the help of the Holy Immortals and of Sraoša there needs be no fear of a conquest by foreigners. The Pah. version quoted by Barth. (Wb. 1878) seems to support this view.

long-continued support may not glory desert this house, etc." Barth. (Wb. 1878) is uncertain of the meaning though he takes this as 5/1 for 2/1 (case-atraction) and trans., "welcome-home* during long ages". He seems to think that the word also implies the last judgment and that the reward of good deeds given at that time are "welcomed" (i.e. gratefully received) by the faithful of this place. The word is most probably (as Kan. takes it) 3/1 opt. pres. par. of *✓bar* with the prefixes *su* and *ā*. The transfer of the *✓bar*, usually thematic, to the non-thematic root-class is a common enough phenomenon in the Veda as well as in Avesta.† The *✓eg* with *ā* in Veda means to extol (a divinity) through sacrifice; cf. अस्मै भौमाय जनशा उमधारे . . . अभरा पवीयेः‡ (RV., I. 57. 3), "To him the terrible, most meet for lofty praise . . . bring gifts with reverence in this rite"||. Probably the sense here meant to be implied is 1/3 but the form 3/1 (ending in *-āt*) has been used owing to the attraction of *darṣyāt*.

7. *yave*—Adv. Ever. Probably orig. it was 7/1 of *yav*, duration. The phrases *yavē vispāi* and *yavōi vispāi* mean "for all time" ¶ (Barth., Wb. 1264–65). Kan. (Dict.) compares the Ger. *jemals* and Fr. *jamais*.

x^vāθravat—Kan. trans. "salvation bringing"; brilliant (Mills).

• *frazahit*—3/1 opt. pres. par. *✓zah* with *frā*, to leave completely, to abandon. Cf. निजघत (RV., I. 191. 7).

iśtiś—Happiness (Kan.); abundance (Mills); strength (Barth., Wb. 376). Cf. *ahmāi iśtim pourus̄-x^vāθrām* (to him strength of full-salvation) Yas. LXVIII. 11; Skt. इष्टः.

āsna—Naturally wise (Kan.); legitimately born (Mills). Barth. (Wb. 341) says "clever" or "intelligent". He says that the word when used with *xratu* also means "inborn", the phrase meaning "natural (or inborn) strength (or wisdom)". Cf. Yas. XXV. 6, Yt. X. 107, etc. Barth. also suggests that there may be here a play upon words. The two senses are due to two derivations. The meaning "clever" is through *ā* + *✓zan* (आ), and in the other sense Barth. derives it as *ā* + *xz(dh)-na* (आ + साधु + न). The Skt. version translates this as चूषीष. Cf. *ahmāi āsnām-cit frazaintīm*, Yas. LXVIII. 11.

x^vāθrō-disyehe—Teaching salvation (Kan.); lit., "pointing out salvation". Probably this refers to Sraoṣa; cf. *daēnō-disō*, Yas. LVII. 24. "Which teaches concerning glory" (Mills), but he takes it as an adj. to *Aśōiś-ca Vayhuyā*.** And this is not very possible because of the *ca*. Kan. and Barth. construe: "He who shows the way to salvation and Aśi Vayhi". Note gen. used with *haṣma*.

* Einheisen. † Whit. § 625; Jack. (A. G., p. 145, ftn. 2) notes the opposite type of transfer, from the non-thematic (root-class) to the thematic (a-class, 1st conj.). ‡ Note that the उष्ण + आ + इ here corresponds almost exactly to *su+ā+bar*. || Trans. by Griffith. ¶ Yas. XLVI. 11; XLIX. 8. ** "That good blessedness which teaches concerning glory"; S.B.E., XXXI, p. 312.

paiti—With; governing the gen. here. Barth. (Wb. 825) says it governs the acc. (?)*

Aśōiś-ca Vayhuyā—See above Yas. LVII. 3, where she is associated with Sraoṣa. I regard the words *paiti . . . Vayhuyā* as interpolated.

haxma—Barth. takes it as 3/1 of a noun. Kan. also (with Mills) takes it to be a noun “companionship” and construes with *mā yave imat̄ nmānəm frazahit̄*. Better to take it as 1/3 aor. of *✓hak/c* used as a sub. “may we be in companionship of”. See below verse 12.

8. *vasas-ca*—Adv., orig. 2/1. At will, i.e. unrestricted, unhampered. This adv. form is specially used with *✓xši* (Barth., Wb. 1383). Cf. *vasō-χšaθrō*, Yas. IX. 17 and below in verse 9; also *vasō* below.

tū—1/1. A variant of *tūm*, तम्.

uštā-ca—3/1 used as adv. With glory (Kan.); with a saving rule (Mills). Barth. takes it to mean much the same as *vasas-ca* and as 7/1 of *uštā*, wish (Wb. 417).

χšaēša—2/1 opt. pres. atm. *✓xši*. The sense is almost indicative. Note also atm.

havanām—6/3 governed by *χšaēša*. Belonging to thee, thine own (मत्ता). The gen. with *✓xši* is also to be found in RV. (V. 42. 11, X. 120. 8, etc.).

āpō etc.—Kan. takes these as referring to and enumerating the *dāmān* of Ahura. Mills construes differently and trans. “render ye the holy man also a sovereign at will over the waters, etc.”

vohū—2/3 n. Kan. regards this as an irregular G.A. form† and trans. “all good things”; “all clean and sacred (creatures)” (Mills). In the Veda too मत्ता (n.) is used in this sense especially with other words like विश्वा (RV., VIII. 103. 6, etc.); पुरा (RV., IV. 31. 8); दिवानि पार्यिवा (RV., VI. 59. 9, etc.); चार्षा (RV., II. 23. 9) and others (see Grass., Wb. 1234–1236).

Aśa-ciθra—Which contain the seed of Righteousness (Mills). Rather it means “the seed of *Aśa*,” i.e. produced by (or in accordance with) the Law of *Aśa*. *ciθra* in the sense of progeny, family or race is found in comp. words like *daēvō-ciθra*,‡ *Hvarə-ciθra* (the name of the second son of Z.)|| The word is found in O. Pers. in the phrase *ariyah-ciθrah* (of the Aryan race), Beh. VI. 2. In Pers. the word becomes चीह्र (chihr) as in मिनू-चीह्र (*Minū-chihr*), Av. *Mainyuš-ciθra*. The other sense of the word is “clear” (विश्वा)¶. The etymology of both these may or may not be the same. After *ciθra* Kan. puts a semi-colon (;).

χšayamnəm—2/1 pres. pt. atm. *✓xši*. Ruler, i.e. powerful.

aśavaanəm—2/1. Sg. used collectively in a plu. sense.

* Probably he takes *diōiś-ca Vayhuyā* as acc. † A.G., § 122. ‡ See below Sel. VI.

|| See above Yas. XXVI. 5. (Sel. IV.), note on *Isat-vāstra*. ¶ Sel. VI. below.

dāyata—2/3 imp. par. $\sqrt{dā}$ (**वा**) to create, to make. Note the double acc. The change from the sg. (*χāēśa*) to the plu. is remarkable. Probably the Holy Immortals are also included in this word.

9. *χyāt̄* (v.l. *hyāt̄*, Geld.)—3/1 opt. pres. par. \sqrt{ah} (**एह**) to be; खात्.

drvā—1/1 of *dravant*. See Jack., A.G., § 291; Kan., A.G., § 134. The forms *dravā* and *drvō* are also found but the last is usually the 8/1.

gatō—Gone (Mills), i.e. from the world of the pious; defeated.

hamistō (v.l. $^{\circ}stō$)—Met as a foe (Mills). Kan. seems to take *gatō* *hamistō* as almost a comp. and trans. “fallen into pain”, taking *hamistō* as 7/1 of $^{\circ}sti$ (f.). The word also means “battle”.* Barth. (Wb. 1778) takes it as pft. pt. pass. of *ham* + $\sqrt{maēθ}$ (*ham* + *mista*) and trans. “thrown down”, “defeated”. He compares O. Eng. *smitan*, Eng. *smite*, Ger. *schmeissen* (to fling down). His rendering of the whole passage is: “may the infidel be smitten down, and be taken away from the creation of Spēnta Mainyu”.† In Yas. LXI. 2, we have *hamistē nižberatē vispayā* *drvatō stōiś* where Mills trans. “for the encounter with”, and Kan. “for opposing”.

nižberatō—Carried out from (Mills); cast out of (Kan.). Nair. for this passage in Yas. VIII. 6, says प्राप्ति चर्यः अपवर्जन्नामै च इयः.

varatō (v.l. $^{\circ}rətō$, Barth. Wb. 1368)—Hemmed in (Mills);‡ having failed (in his schemes) (Kan.). Barth. explains the word as “surrounded”, i.e. “deprived of free movement”. Pers. *vara* (*bardeh*) means “a prisoner”. \sqrt{var} (**वा**) to surround. Possibly the word may be derivable from \sqrt{var} (to turn away from) and may mean “he who turns away from the law”, hence a heretic. Cf. note on *drvant*, Yas. IX. 8.

avasō-χāθrō—Mills trans., “without power over any wish”.

10. Mills says about this verse: “this piece is a reproduction, or close imitation, of some earlier fragment. It sounds like an exhortation delivered while the Faith was still new”.

haχsaya—1/1 imp. caus. atm. $\sqrt{hak/c}$ (to guide) used in the sense of sub. with a slightly future connotation. I will incite (Mills); I will lead (Kan.). Barth. (Wb. 1740) regards this as 1/1 opt. atm. and trans. it interrogatively—“Shall I incite?”

azem-ciț yō Zaraθuštrō—Even I who am Z. (Mills). Kan. says “I who am Z.”, but in a ftn. on p. 25, (Kh.A.b.M.), he says: “I and others” (i.e. Z. and his disciples). Possibly the last two words were added later.

fratəmā—2/3. The leaders, the heads, lit. the first, प्रबन्धात्.

* Kan., Dict., p. 580. † Wb. 1105. ‡ He adds (S.B.E., XXXI, p. 229, ftn.), “Or ‘shut out’ which would seem better adapted”.

anumatayaē-ca—4/1 used as an adv. Lit., according in thought, i.e. following in thought.

anvarṣtayaē-ca—For the dropping of the *u* of *anu* see above *hvacā* (Yas. LVII. 20). Cf. also *hvarṣta*.

11. *āyām*—Kan. omits this word in his trans. (Kh. A. b. M., p. 25). Mills takes it as an auxiliary verb and trans. “may be”. He evidently reads *āyān**, a form which is not known, the nearest being *āyān*, which is 3/3 sub. pres. par. *√ah* (Jack., A.G., § 531). Barth. (Wb. 271) takes it as 3/3 sub. pft. par. (in the thematic conjugation irregularly). In any case the *-ām* ending is irregular and is probably due to the influence of the *nō* preceding, which has led to the use of this quasi-1/3 ending.

śyatō (v. l. *śatō*, Barth.)—Kan. takes it as p. pt. par. 1/1 (for 1/3).† Barth. (Wb. 1707) takes it as inf. of *√śyā(śā)* to be satisfied, and construes with the auxiliary *āyām* above. The word is also found as *śatō*. Cf. O. Pers. *śiyāti* (happiness), Mod. Pers., شاد (shād) happy and شادی (shādī) happiness (used specifically to mean marriage).

manā—1/3.

vastō (v. l. *vahiṣtō*, Geld. and Kan.)—This is the reading of Barth. He explains this as an adv. in much the same sense as *vasas-ca* above (verse 9). He translates this passage “may our souls be as they wish” (may their wishes be fulfilled, in other words, “may they get salvation”).‡ Kan. takes *vahiṣtō* as 1/1 for 1/3.

xvāθravaitiś—1/3. Full of heavenly glory. The idea seems to be that of attaining the ecstasy of spiritual life even while in the body, like the idea of some saints (Kabir, for example) of जाते हि मर जाना (dying while alive).

tanvō—Geld. remarks (p. 211, ftn.) that all mss. read *tanō*.

həntō (v. l. *hənti*, Geld.)—Mills takes it as 6/1 of the pres. pt. of *√ah* (× सन्तः, सतः) and trans. in the plu. “of saints”. Kan. takes it as 1/3 m. pres. pt. *√ah* (सन्तः) and trans. “our bodies being, etc.” Barth. (Wb. 274) explains this as 3/3 imp. pres. par. *√ah* (सन्त). The ending-*antō* for -*antu* is also found in *jasəntō* (Yt. XIX. 66) and *iθəntō* (Yt. XIII. 141)||. The use of imp. (instead of sub.) in the relative clause (with *yāθa*) is noteworthy.

vahistō ayhus—1/1. See above Yas. IX. 19.

ākās-cōit—Clearly, openly (Kan. and Mills). Kan. derives this from *ā* + *√kās* (काश्) + *cōit* (चेत्, चित्).¶ Barth. (Wb. 309) takes *ākās-cōit* as made up of *ākā* and the enc. particle *cōit* (cf. *azəm-cit* above, verse 10). He takes *ākā* here as 5/1 of *ākā* (disclosure, revealing). The word has the specific sense of the opening out of the record of the departed soul's life-work upon the Cinvat-bridge.**

* S.B.E., XXXI, p. 312, ftn. 2. † Dict., p. 558. ‡ Wb. 1393. || Barth., Wb. 31, note 12; and 279, note 28. ¶ Dict., p. 76. ** Cf. Gāθ. Vohū. LI. 13 (Sel. XXXVI, Part 2).

ahūire—Kan. takes this as 8/1 of *Ahura* and trans. “O Ahura!” Mills trans. “devoted to Ahura” (case ?). Barth. (Wb. 346–7) takes this as 2/3 of *āhūirya* (n.), lit. “belonging to *Ahura*” hence “the regions where *Ahura* dwells”, Skt. आहुरीय. For the form ending in *-re* from a stem in *-rya* cf. *aire* 1/3 from *airya* (Yt. V. 69).*

jasəntq̄m—3/3 imp. pres. atm. Kan. trans. “let these reach us” (i.e. be fulfilled for us). Mills says “let them (the minds, etc.) go likewise etc.”. Barth. (Wb. 494) trans. “arrive at” with acc. of the goal reached. But in his trans. of the whole passage (Wb. 584) he takes this as 3/3 used for 1/3 (“So that we may reach”).

The whole passage is, as may have been gathered, very obscure in construction. The individual words are by no means difficult but the construction is difficult to grasp.† In the first place I have ventured to alter the metrical arrangement. Geld. reads and divides the verse thus:—

yaθa-nō āȳhām šyātō manā vahištō urvānō
xvāthravaitiš tanvō hənti vahištō aγhuš ākāscōit
ahūire Mazda jesəntq̄m.

Kan. trans. :—

So that our minds (may become) full of joy (and our) souls become (i.e. attain) the best; (and our) bodies being full-of-heavenly-glory (may be fit) for the best world (i.e. Heaven): O Ahura Mazda, may (all this which we have desired) reach (us) openly.

The defects of this rendering are: 1. *āȳhām* is omitted; 2. *hənti* is taken in the sense of the Eng. nom. absolute which construction seems foreign to the genius of Av.

Mills trans. thus:—

In order that our minds may be delighted and our souls the best, let our bodies be glorified as well, and let them, O Mazda, go likewise openly (unto Heaven) as to the best world of the saints as devoted to Ahura, and accompanied by Aśa, etc. (he joins this on to the following verse).

Mills himself admits that the nom. *vahištō aγhuš* “is difficult” (S.B.E., XXXI, p. 312, ftn. 3), also the rendering of *āhūire* is not clear as regards the case.

Barth. has this:—

In order that our minds may be happy and that our souls may be with every wish fulfilled‡ and in order that our bodies may be full of glory (may) the best life (come to us); so that we may reach, O Mazda, from the disclosure (at the Cinvat-bridge) to the regions of Ahura.

[Auf dass unsre Gedanken froh seien, unsere Seelen sich nach Wunsch befinden, soll uns das Paradies zu teil werden, indem wir, von der Offenlegung weg zu den ahurischen Räumen gelangen. Wb. 1393 (up to the word “befinden”) and 585.]

* Jack., A.G., §§ 63 ff. † See also Kan., Kh. A. b. M., p. 25, ftn., where he makes the same remark and adds that he is uncertain about his own trans. ‡ He reads *vaištō urvānō*.

The weak points in this rendering are : 1. he construes *nō aghat* (lit., be to us, i.e. come to us) understood with *vahištō aghuś*, which is not very convincing ; 2. taking the 3/3 *jasəntqam* in the sense of 1/3 *jasāmaide* is also a difficulty, though this latter difficulty is by no means insuperable.*

I propose to join this verse (in sense) with the previous one, remembering the remarks of Mills quoted at the beginning of verse 10.† I now give my suggestions for what they are worth :

(1) I read *yaθa nō* (separately), i.e. I do not regard *nō* here as the enc. pron., but as a particle. This particle *nō* (sometimes *nā*) is orig. the same as the pron. *nō*. It is a sort of mildly emphatic assertion like the य in Veda. This particle never begins a sentence or *pāda*. (Barth., Wb. 1072).

(2) I propose to take *āghām* as 6/3 f. of the dem. pron. (= आघाम्) referring to the *fratəmā* of the previous verse. There is the gender difficulty but probably the influence of the last words of the previous verse which are fem. (adj. to *daēnā*) has worked in this case; (see Reich, § 602).

Hence my trans. runs :

So that, verily, the minds of these (leaders) (may be) full of joy, (and their) souls (be) with-every-wish-fulfilled (and their) bodies full-of-heavenly-glory; (and thus too theirs) may be‡ the best life (hereafter) : may they reach, O Mazda, the regions-of-Ahura even after the disclosure (of their actions in this life).

12. *Aśa*—3/1. Mills takes this verse with the preceding.

darəsāma—1/3 sub. aor. par. √*darəs* (दर्श).

pairi . . . jamyāma—May we come near (Kan.) ; may we come round about Thee (Mills) ; may we reach Thee (Barth., Wb. 499).

haməm-θwā haxma—(May we attain) Thy eternal friendship (Kan.) taking *haxma* as 2/1 n. Mills also takes the same way. Barth. (Wb. 1739) takes it as 1/3 sub. aor. par. √*hak/c.* May we consort completely with Thee, or may we completely unite with Thee, सं आ × सच्चम्. This best suits the spirit of the hymn which thus closes with a fine climax—seeing, reaching, completely uniting with, Ahura.

* See the final remarks on *X⁹ābairyāt* above (verse 6). † See above p. 110. ‡ The *həntō* is to be construed with each of the four clauses, hence the plu.

V.

V.

The Zoroastrian Creed—Yasna XII.

1. § nāismīl daēvō².

fravarānē³ mazdayasnō⁴ zaraθuštīš⁵ | idaēvō⁶ ahura⁷-t̄kaēšō⁸, | staōtā⁹
Amešanām¹⁰ Spēntanām¹¹, | yaštā¹² Amešanām¹³ Spēntanām¹⁴.
Ahurāi¹⁵ Mazdāi¹⁶ vāy havē¹⁷, vohumaitē¹⁸
vīspā¹⁹ vohū²⁰ cinahmī²¹, ašāunē²², raēvaitē²³,
χ²⁴ vārenājuhāitē²⁴, yā²⁵-zī²⁶ cīcā²⁷ vahistā²⁸;
yejhē²⁹ gāus³⁰, yejhē³¹ ašem³², yejhē³³ raocā³⁴,
yejhē³⁵ raocēbī³⁶ rōiθwen³⁷ χ³⁸ vāθrā³⁸.

2. § + Spēntām¹ Ārmaitīm² vāyuhīm³ verenē⁴: hā⁵-mōi⁶ astū⁷.
us⁸ gēuš⁹ stuyē¹⁰ tāyāat¹¹-cā¹² hazānhaṭ¹³-cā¹⁴,
+ us¹⁵ mazdayasnānām¹⁶ (vīsām¹⁷) zyānayaē¹⁸-cā¹⁹ vīvāpat²⁰-ca²¹.

3. § ferāl Manyaēibyō² rāyjhē³ vasē⁴-yāitīm⁵ vasē⁶-šēitīm⁷,
yāiē⁸ upairī⁹ āya¹⁰ zemall¹¹* gaobiš¹² šyentīl¹³;
nemānīhā¹⁴ Ašāl¹⁵ uzdātā¹⁶† paitīl¹⁷ avaṭ¹⁸ stuyē¹⁹.

+ nōit²⁰ (ahmāt²¹ ā²²) zyānīm²³‡ nōit²⁴ vīvāpēm²⁵ χštā²⁶ māzdayasnīš²⁷
(aoi²⁸ vīsō²⁹);
+ nōit³⁰ astō³¹ nōit³² uštānahē³³ cinmānī³⁴.

4. § vīl daēvāiš² a-yāiš³,
akō⁴-dābīš⁵ sarem⁶ mruyē⁷;
hātām¹⁰ draojištāiš¹¹,
hātām¹⁴ avāy hutēmāiš¹⁵;
+ vīl¹⁶ daēvāiš¹⁷ vīl¹⁸ daēvavaṭbīš¹⁹,
+ vīl²⁴ kahyā-cīt²⁶ (hātām²⁶) ātarāiš²⁷;

vīl²⁸ manēbīš²⁹, vīl³⁰ vacēbīš³¹
vīl³⁶-zī³⁷ anā³⁸ sarem³⁹ mruyē⁴⁰,

avāyhiš⁴||, anaretāiš⁵,
hātām¹² paošištāiš¹³,
vīl²⁰ yātuš²¹ vīl²² yātumātēbīš²³
vīl³² šyaoθanāiš³³, vīl³⁴ ciθrāiš³⁵,
+ yaθanā⁴¹ dregvātā⁴² rāxšayantā⁴³.

5. aθāl aθā² cōit³ Ahurō⁴ Mazdā⁵ Zaraθuštēm⁶ aðaχšayaētā⁷, vīspaēšū⁸
fērašnaēšū⁹, vīspaēšū¹⁰ haŋjamanaēšū¹¹, yāiš¹² apēresaētēm¹³ Maz-
dās¹⁴-cā¹⁵ Zaraθuštras¹⁶-cā¹⁷.

* Geld. reads *āya-zomā*. † Geld. has *oddātō*. ‡ Geld. has *dz̄j aō*. || Geld. and Kan. have *əhās*.

V.

The Zoroastrian Creed—Yasna XII.

1. I shall cause the Daēvas² to perish¹.

I profess-myself³ (to be) a Mazda-worshipping⁴ follower-of-Zaraθuštra⁵ opposed-to-the-Daēvas⁶, acting-according-to-the-Law⁸-of-Ahura⁷, a praiser⁹ of the Holy¹¹ Immortals¹⁰, (and) a worshipper¹² of the Holy¹⁴ Immortals¹⁸. Unto Ahura¹⁵ Mazda¹⁶, the Good¹⁷, the Lord-of-(all)-Goodness¹⁸, the Holy²², the Resplendent²³ (and) the Glorious²⁴, do I attribute²¹ all¹⁹ good²⁰ (things)—yea²⁶, all^{27*} (things) which²⁵ (are) the best²⁸; (unto Him) whose²⁹ (is this) Earth³⁰, whose³¹ (is) Righteousness³², whose³³ (is) Light³⁴, in whose³⁵ Light³⁶ (all other) lights³⁸ are clothed³⁷.†

2. I choose-for-myself⁴ the excellent³ Holy¹ Piety^{2‡}; may she⁵ be⁷ mine⁶. I solemnly-condemn^{8, 10} both^{12||} the robbing¹¹ and¹⁴ the plundering¹⁸ of cattle⁹, (and) solemnly (-condemn)¹⁵ both^{19||} the damaging¹⁸ and²¹ laying-waste²⁰ of the villages¹⁷ of Mazda-worshippers¹⁶.

3. I attribute³-completely¹ free⁴-movement⁵ (and) absolute⁶-sover-eignty⁷ unto the Spiritual-Lords², who⁸ upon⁹ this¹⁰ earth¹¹ rule¹⁸ over (all) created-beings¹²; by-means-of¹⁷ fervent¹⁶ salutations^{14¶} to Aša¹⁵ I praise¹⁹ these^{18**} (as well).

Never²⁰ from now²¹ onwards²² shall I stand-up²⁶ against²⁸ the village²⁹ of the Mazda-worshipper²⁷ (for) damaging²⁸ (it) or^{24††} (for) laying-(it)-waste²⁵; (nor shall I entertain) designs³⁴ (against) either^{30††} the limb³¹ or^{32††} the life³³ (of the Mazda-worshipper).

4. Away¹ do I fling⁹ (all) allegiance⁸ to the wicked⁸ Daēvas², without-purity⁴ (and)-without-the-Law⁵ (of Aša), creators⁷-of-evil⁶, most-untruthful¹¹ among‡‡ beings¹⁰, most-loathsome¹³ among‡‡ beings¹², most-devoid-of-virtue¹⁵ among‡‡ beings¹⁴; away¹⁶ (do I fling all allegiance) to the Daēvas¹⁷ (and) to the Daēva-worshippers¹⁹; to the wizards²¹ (and) to the companions-of-the-wizards^{23|||}; away²⁴ (do I fling all allegiance) to (these beings) inimical²⁷ to every²⁶ living-creature^{28¶¶}; to (their) thoughts²⁹, to (their) words³¹, to (their) deeds³³, (and) to (all their) manifestations^{35***}—away³⁶ indeed³⁷ do-I-fling⁴⁰ (all) allegiance³⁹ to any³⁸ whatsoever⁴¹ (of) the infidel⁴² tormentors⁴³.

5. Thus¹, even³ thus², did Ahura⁴ Mazda⁵ instruct⁷ Zaraθuštra⁶, during all⁸ the questionings⁹, during all¹⁰ the meetings-together¹¹, when^{12†††} (They two) conversed-together¹⁸, both^{15||} Mazda¹⁴ and¹⁷ Zaraθuštra¹⁶.

* Lit., "whatsoever". † Lit., "are mixed". ‡ *Spenta Armaiti*. || Lit., "and".

¶ Orig. sg. ** *avat* neu. sg. †† Orig. is negative. ‡‡ Lit., "of". |||| t̄s̄18, t̄s̄20 and c̄s̄22 omitted. ¶¶ Lit., "(any) whatsoever among living-beings". *** v̄ has been omitted in four places (28, 30, 32 and 34). †† Lit., "during which".

6. aθā¹ aθā² cōit³ Zaraθuštō⁴ daēvāiš⁵ sarem⁶ vyāmrvtā⁷, vīspaēšū⁸ ferašnaēšū⁹, vīspaēšū¹⁰ haŋjamanaēšū¹¹, yāiš¹² aperesaētem¹³ Mazdās¹⁴-ca¹⁵ Zaraθuštōstrā¹⁶-ca¹⁷.

aθā¹⁸ azēm¹⁹-cīt²⁰, yō²¹ mazdayasnō²² zaraθuštōtriš²³, daēvāiš²⁴ sarem²⁵ vīmruyē²⁶, yaθā²⁷ anāiš²⁸ vyāmrvtā²⁹ yē³⁰ ašavā³¹ Zaraθuštō³².

7. § yāvaranāl^{1*} āpo², yāvaranā³* urvarā⁴,
yāvaranā⁵ gāuš⁶ hude⁷;
+ yāvaranō⁸ Ahurō⁹ (Mazdā¹⁰), [+ yē¹¹ gām¹² dadā¹³, yē¹⁴ narem¹⁵
(ašavanem¹⁶),]†
yāvaranō¹⁷ (as¹⁸) Zaraθuštō¹⁹, yāvaranō²⁰ Kavā²¹ Vištāspō²²;
+ yāvaranā²³ Ferašaoštā²⁴.
Jāmāspā²⁵, †
+ yāvaranō²⁶ kas-cīt²⁷ Saošyāntām²⁸, [haiθyāvarezām²⁹ ašāunām³⁰]†
+ tāvarenā³¹-ca³²*- -tkaešā³³-ca³⁴ (mazdayasnō³⁵) ahmi³⁶.

8. § [jasal-mē² avayhē³, Mazda⁴! mazdayasnō⁵-ahmi⁶],||
mazdayasnō⁷ zaraθuštōriš⁸ fravarāne⁹ āstūtas¹⁰-ca¹¹,
fravarētas¹²-ca¹³; āstuyē¹⁴ humatēm¹⁵ maṇō¹⁶,
+ āstuyē¹⁷ hūxtem¹⁸ vacō¹⁹, āstuyē²⁰ hvarštēm²¹ šyaoθanem²².

9. § āstuyē¹ daēnām² vaŋhuim^{3¶}, mazdayasnim⁴,
+ fraspāyaoχθrām⁵, niðāsnaiθišem⁶, (χ^V aētvadaθām⁷, ašaonim⁸),
+ yā⁹ háti nām¹⁰-ca¹¹, būšyeintinām¹²-ca¹³,
mazištā¹⁴-ca¹⁵, vahištā¹⁶-ca¹⁷, sraēštā¹⁸-ca¹⁹,
+ yā²⁰ ahūiriš²¹ zaraθuštōriš²².
Ahurā²³ Mazdāi²⁴ vīspā²⁵ vohū²⁶ cinahmi²⁷.
+ ašā²⁸ astī²⁹ daenaya³⁰ (mazdayasnōis³¹) āstūtiš³².

* Geld. reads *yā-varanā*; and so also below *tā-varanā-ca*. † I regard this *pāda* as a later addition. ‡ Geld. has the names separately. || This line is not in the text of the Yasna itself, but the last two verses with this line added make up the shorter "creed" which is known popularly as *Jasa-mē-avayhē-Mazda*. ¶ Geld. omits this word.

6. Thus¹, even² thus², did Zaraθuštra⁴ fling-away⁷ (all) allegiance⁶ to the Daēvas⁵, during all⁸ the questionings⁹, during all¹⁰ the meetings-together¹¹, when^{12*} (They two) conversed-together¹³, both^{15†} Mazda¹⁴ and¹⁷ Zaraθuštra¹⁶.

In-the-same-way¹⁸, even²⁰ I¹⁹, who²¹ (am) a Mazda-worshipping²² follower-of-Zaraθuštra²⁸, do fling-away²⁶ (all) allegiance²⁵ to the Daēvas²⁴, just as²⁷ He³⁰,‡ the Holy³¹ Zaraθuštra³², flung-away²⁹ (all allegiance) to them²⁸.

7. Of-what-faith¹ (are) the waters², of-what-faith³ the trees⁴, of-what-faith⁵ the bounteous⁷ Mother-Earth⁶; of-what-faith⁸ Ahura⁹ Mazda¹⁰, [who¹¹ created¹³ the earth¹² (and) who¹⁴ the holy¹⁶ man¹⁵ (did also create)], of-what-faith¹⁷ was¹⁸ Zaraθuštra¹⁹, of-what-faith²⁰ (was) Kava²¹ Vištāspa²², of-what-faith²³ (were the two) Ferašaostra²⁴ (and) Jāmāspa²⁵, of-what-faith²⁶ (has been) any^{27||} of the truth-working²⁹ holy³⁰ Saošyantas²⁸; of-that-faith³¹ and³² of-(that)-Law³³ as-well³⁴, a Mazda-worshipper³⁵, am I³⁶.

8. Come¹ unto my² help³, O Mazda⁴: I am⁶ a Mazda-worshipper⁵, I profess-myself⁹ (to be) a Mazda-worshipping⁷ follower-of-Zaraθuštra⁸, both^{11†} a devoted (-follower)¹⁰ and¹³ an ardent-believer¹² (in this faith): I solemnly-dedicate-myself¹⁴ to the true-conceived¹⁵ thought¹⁶, I solemnly-dedicate-myself¹⁷ to the true-spoken¹⁸ word¹⁹, I solemnly-dedicate-myself²⁰ to the true-performed²¹ act²².

9. I solemnly-dedicate-myself¹ to the excellent³ religion² (of) Mazda-worship⁴, (which is) quarrel-removing⁶, weapon-lowering⁶, self-devoting⁷ (and) holy⁸, which⁹ of both¹¹ those-that-are¹⁰ and¹³ of those-that-shall-be¹² (hereafter) (is) the greatest¹⁴, and¹⁵ the best¹⁶, and¹⁷ the loftiest¹⁸, as well¹⁹, which²⁰ (is the religion) of-Ahura²¹ revealed-by-Zaraθuštra²².

Unto Ahura²³ Mazda²⁴ do I attribute²⁷ all²⁵ good²⁶ (things).

Such^{28||} is²⁹ the vow³² of the religion³⁰ (of) Mazda-worship³¹.

* Lit., "during which".

+ Lit., "and".

‡ Lit., "who".

|| Lit., "whosoever".

¶ Lit., "this".

NOTES.

1. Kanga: *Khordeh Avestā bā Māeni* (5th ed.), pp. 413–418. The last two verses (8–9) are also found at pp. 9 and 10.

2. Reichelt: *Avesta Reader* (verses 1–7 only); text at pp. 75–76, notes pp. 176–177.

3. Mills: S.B.E., XXXI, pp. 247–250.

Linguistically this passage is among the oldest in the Younger Avesta or the youngest of the Gāthic dialect. The names mentioned in verse 7 also give an indication of the age, but as Mills rightly remarks* the names are “not mentioned with any fanciful or superstitious exaggeration”. Thus the period may have been within a couple of generations after the Prophet, before exaggerations had time to gather round his name.

The essential portions of this prayer are the last two verses which are repeated by every Zoroastrian each time he ties on his sacred girdle. They give the essential features of the religion—the establishment of peace and the stopping of bloodshed and fighting. But this is not a mere negative type of faith, but a positive one of actively suppressing evil. We shall see more evidences of it in later selections—*Yājā-ahu Vairyō*,† and in the *Gāθās*.

If Mills' idea be correct the opening verses, especially the 2nd and 3rd, would prove that the establishment of the Zoroastrian Faith marked definitely the adoption of agriculture and of settled conditions of life by the Iranian nations. Some support is lent to this view by the legend of the colony founded by Yima (Ven. II) and also by the very high praise of agriculture in other passages.‡ The view of Mills is well developed by Dr. J. J. Modi in a very interesting essay: अवस्था जमानावृ एकरारणासु (The Confession of Faith of the Avestan Age).|| But though interesting as a speculation the view of Mills is not generally accepted.

We may however take it that the *daēvas* and the *daēva*-worshippers represent tribes who were in a comparatively lower stage of civilisation as compared to the Iranian culture of this epoch, and in verse 4 there are abused in strong terms which means that the Zoroastrian was expected to be *actively* opposed to them. And this active opposition to the *daēvas* has continued to be the most marked feature of the Zoroastrians all through their history.

Verse 7 is very remarkable. The religion is said to be the religion of the waters, of the trees, of the bounteous Earth, and of Ahura Himself. The main feature of the *Māzdayasna* faith, as revealed by Z., is the Law of

* S.B.E., XXXI, p. 247, ftn. 4. † Sel. VII a. ‡ Sel. X; also Ven. III (Sel. XXIX. Part 2).

॥ Published with other essays on the Domestic Life and the Geography of the Avesta in the year 1887. The full title of the book is अवस्था जमानावृ भरसंसारी खीदगी, भुगोल औ एकरारणासु (Bombay).

Aša, which is another name for the Law of God. To put it in modern language the basis of this religion (in fact of all religion) is the eternal Law of Progress so finely described by Tennyson as

“That God which always lives and loves,
“One God, one law, one element,
“And one far-off divine event
“To which the whole creation moves.”

No doubt the Sage who composed the seventh verse of this Yasna had an idea similar to that of Tennyson's in his mind.

1. *nāismī*—Note the final long *i*, a characteristic of the older dialect. Kan. explains this form as the caus. of *√nas* (நஸ்). This, as he explains (A.G., § 523), is made without the *-aya* and the root is conjugated in the thematic conjugation with a ஏி strengthening. He trans. this, therefore, as “I cause the *daēvas* to perish”. Mills says, “I drive hence”; but he adds (S.B.E., XXXI, p. 247, ftn. 5) that possibly it is from *√nad*, to curse. Reich. suggests a *√naēd*, also Barth. (Wb. 1034). Cf. Yt. XIII. 89, *Zaraθuštrō . . . yō paoiryō . . . nāist daēvō*. Nair. says நிவத்யாஸி. Jack. (A.G., § 655) takes it as *s-aor. (sub. !)* of *√nās* (a caus. form of *√naś*, நஸ், to perish) which is used in the caus. sense without the *-aya*.

daēvaō—2/3. This is a unique example of the transfer of an *-a*-stem to the consonantal declension.

fravarāne—1/1 pres. atm. *√var* (வ) + *frā*. Note atm. Cf. *fraorənta* above Yas. LVII. 24.

mazdayasnō zaraθuštris—A Mazda-worshipping follower of Z. The *paoiryō-tkaēša* (Yas. XXVI. 4) were also Mazda-worshippers. Note also that the adj. *zaraθuštriš* when applied to persons means “a follower of Z.”, when applied to the *daēnā* (religion) it means “revealed by Z.”

vīdaēvō—The name *Vendidād* is a corruption of *vīdaēvadāt*, i.e. the law given in order to oppose the *daēvas*.

The formula *fravarānē . . . ahura-tkaēšō* occurs very frequently throughout the Av. ritual.

vayhavē—4/1 of *vohū*. Good, வசுவே. Cf. Skt. वासवः.

vohumaitē—Possessed of goodness (Kan.); endowed with good possessions (Mills); வசுமतே.

vīspā vohū—2/3 n. All good (things that are created).

cinahmī—From *√k/caēs*, to attribute something (acc.) to some one (dat.).* Cf. Yas. XLIV. 6.†

raēvaitē (v.l. [°]*vantē*)—Possessing riches (Kan.); resplendent (Mills). Barth. (Wb. 1484) says that when applied to human beings it means “rich”‡; but when applied to divine beings, especially to Ahura, it

* Barth., Wb. 429-30. † Sel. XVI below. ‡ Cf. *maiyndām raēvatām*, Ven. XX. 1.

means “resplendent”.* The word is also used as a proper name too of a mountain about which it is said (Bun. XII. 18): “*Raevand-kuh* (is) in *Khorāsān* on which the *Adar-Burzin* (the *Burzin-Fire*) is established. It is called *Raevand* because it is full of splendour”. Cf. रेवन्दी.

yā-zī cicā vahistā (v.l. *cicā†*)—Mills trans. “Whose are all things whatsoever which are good” (omitting the *zī*). Kan. says: “For whatsoever things are best (are His)”. *zī* (f॒) is enc. and orig. means “because” and generally introduces a reason-clause. But sometimes it introduces a well-known-fact which is incontrovertible and self-evident.‡ Hence it is best to translate it here by the emphatic “yea”. *cicā* is a reduplicated form of the inter. pron. with palatalisation. (Barth., Wb. 420). Nair. trans. यस्य यतो या कांचित् उत्कृष्टमता (किल यं कांचित् उत्कृष्टमतां असौ ददौ). The ददौ introduces an idea foreign to this context but Nair. has evidently imported it from Yas. XLVII. 5 where this phrase *yā-zī*, etc., is repeated.

gāuś—Cattle. Kan. suggests (Kh. A. b. M., p. 414, ftn.) that the Earth is meant; cf. *yā gām dadā* verse 7 below.

raocā—when used in the plu. it means “light”.

yejhē . . . x̄āθrā—This is a quotation from Gāθ. Ahu. XXXI. 7.¶

rōibwən—Barth. (Wb. 1528) takes this as an inf. (used with ins. *raocēbiš*) from the √*raēθwa*, to mix with.** Reich. takes it the same way and adds that it is originally a loc. form (§ 373), but he gives the meaning of √*raēθwa* as “to be filled with” (A.R., Gloss.), Kan. (Dict., p. 434) takes this as 3/3 impf. par. of the den. verb from the noun *raēθwa* (n.), impurity; he says the verb originally means to become impure or contaminated, then it came to mean “to mix with”. Cf. *nōit para ahmāt . . . yaṭ aēṣa (daχmō) pāṣnu raēθwāt* (Ven. VII. 50) “not before this (body) is mingled with the dust”. In the phrase *Tiṣtryō . . . kāhrpəm raēθwayeiti* (Yt. VIII. 13) the verb means “takes on the shape of”.

x̄āθrā—Kan. takes it as 1/3 and trans. “light” or “glory”. Barth. (Wb. 1876) says that the orig. meaning is “well-being”, “happiness”, etc., hence he takes it in the sense of a place where one finds happiness, i.e. paradise, blessed spaces.

The phrase *yejhē . . . x̄āθrā* has been rendered variously. Kan. says, “whose splendour has blended with the (infinite) lights (in the sky)”. In G. b. M. (p. 38, ftn.) he explains that Ahura’s essence is in every star that shines in the sky. Mills says: “In whose glory the glorious beings and lights are clothed”. But in Gāθ. Ahu. (XXXI. 7.) he renders the phrase: “they (all) as (His) glorious (conceptions first) clothed themselves in the stars (*raocēbiš*)” (S.B.E., XXXI, p. 44). Reich. (A.R., p. 177) following

* Ved. रेवन्दी is used exactly similarly; Grass., Wb. 1182. † Metre requires *cicā*. ‡ Réich., p. 504. || Barth., Wb. 1490. ¶ Sel. XXXIV., Part 2. ** See also Barth., Wb. 1482.

Barth. trans. “with whose lights the rooms (i.e. heavenly spaces) would be filled”. Nair. says: यस्तु रौचिः संस्थानि श्रमानि (good things).

2. *vərənē*—1/1 pres. atm. I choose; वृणे. The word is used similarly in the Veda also, cf. इन्द्रमग्निं कविच्छदा यज्ञस्य जूत्या वृणे RV., III. 12. 3. Nair. says निमन्त्रयामि, which at any rate expresses the sense.

hā-mōi astū—Nair. says मे वपुषि अभ्यागता अस्तु. Cf. Gāθ. Ahu., XXXII.
2. *Spəṇtām və Ārmaitīm vayuhim varəmaidi*: *hā-nē ayhat̄*.

us-stuyē (āπ.)—, / *stu* + *us* according to Kan. means to protect something (acc.) by prayer from an evil (abl.). Mills trans. “I loudly deprecate”. Barth. (Wb. 1594) says that the verb means “to solemnly abjure (abl.)”. The verb would literally mean “to praise away from”; *us* being in the privative sense, or the sense of opposition.* *us* is frequently used in this sense, e.g. *uz-uštān* (Ven. V. 45), lit. “without heat”, i.e. dead; *uz-baoða* (Ven. V. 12), without intelligence; *uz-varəz* (Ven. XIII. 3), lit. “to undo”, i.e. to expiate a fault; *uz-vad* (Yt. XVII. 59), lit. “not to marry”, i.e. to carry away a maiden by force,† etc. See also Kan., Yt. b. M., p. 332, ftn. Other prep. also have this sense of opposition, or privation, e.g. *apa yaz*, *vi-vap* (below), *vi-mrū* (below verse 4).

tāyāat̄-cā (āπ.)—5/1 m. Robber (Kan.); robbery (Mills); so also Barth. (Wb. 647). The word *tāyu* was orig. × *stāyu* hence probably *tāya* is the same as Skt. स्तेयः.‡

hazayhat̄-ca—5/1 of *hazah* n. Kan. says “plunderer”; Mills and others “plundering”. The word is the same as Skt. सहस्, strength, hence it came to be “taking away by force”. In this sense it is used only here and in the *Frahang-i-oīm* (25. b).|| The word is used in a good sense as well, e.g. *Vayhōuš hazə Manayhō* (Yas. XLIII. 4). Nair. says, उर्बर्गोपश्च ल्लौमि स्तेयः च दिभ्यः चर्तौ वलात्कारौ ||

zyānayaē-cā—4/1 for 5/1. Injury or wasting. From √*zyā* (a variant of √*z/ji*), to injure, orig. to conquer. Pers. زیان (ziyān) injury. Nair. trans. चानियः. अजीति (invulnerability) seems to be cognate.¶

vivāpat̄-cā (v. l. *viyā*°, proposed by Mills)**—Mills is evidently thinking of *vi* + *āp* (water) and trans. “drought”; so also. Kan.; Barth. takes it from *vi* + √*vap* (to sow) and trans. “laying waste” (Wb. 1452); Nair. has उद्धासेयः.

Mills trans. *zyānayaē-cā vivāpat̄-cā* as “all drought to (leading to) the wasting”.

3. *fərā rāyhē*—√*rā* + *frā*, to grant, to attribute. Kan. takes this as dat. inf. “for the sake of granting”. He also suggests (Dict., p. 445)

* Hence the abl. “object”. † The opposite is *upr-vad*. ‡ See also Barth., Wb. 638. || Barth., Wb. 1799. ¶ RV., IX. 96. 6. and 97. 30. ** S.B.E., XXXI, p. 248, ftn. He also proposes to read *viyāpəm* in verse 3 as well.

that this may be 1/1 atm. fut. Mills trans. "I wish to lead away". Reich. takes it as 1/1 *s*-aor. atm. Barth. (Wb. 1518) takes it as 1/1 sub. *s*-aor. atm. governing dat. of person and acc. of thing (or quality attributed).

manyāēibyō (v.l. *mainyā*, Reich)—4/3. Reich. says (A.R., Gloss.) that as adj. it means "authoritative", as substantive "landlord" (i.e. householder). Kan. takes this as 5/3 and trans. "from (or through) the spiritual Lords" (i.e. the Holy Immortals and others). Mills also takes it as 5/3 but trans. "from their thoughts". Barth. (Wb. 1896) trans. as Reich. does, "persons in authority" or "heads of households", and quotes several parallel passages in support,* all of which are rendered differently both by Kan. and Dar. (S.B.E., XXIII).

vasē-yāitīm (f.)—Freedom of movement (Kan. and others); wandering at will (Mills).

vasē-śāitīm (f.)—Freedom of dwelling; freedom of rule; Mills, thinking of nomadic tribes (see Introductory note to this sel.), trans. "free (nomadic) pitching of the tent".

yāiś—3/3 for 1/3 *yōi*, Reich. and Kan. Case attraction probably due to *gaobiś* following. Mills takes it in connection with *gaobiś*.

āya-zəmā—Cf. Yas. IX. 12.

gaobiś—Kan. takes it as "property". Cf. Lat. *pecunia*.

śyenti—Live, or dwell (Kan.), also Mills. Reich. and Barth. (Wb. 1706) take it as "protect".

Geld. puts a stop after *śyenti*. Reich. and Kan. put a full-stop, taking the next clause with the rest of the verse. I propose to put a semi-colon here.

nəmayhā—3/1. नमसा, with salutations (to Aśa). Used with dat. (Reich. § 467).

uzdātā (v.l. °*dātā*, Geld. and Barth.)—Kan. takes this reading and explains it as adj. 3/1 to *nəmayhā* and trans. "fervent"; from *uś* (warmth, cf. उष्ण) and √*dā* (एत्). Barth. reading °*dātā* takes it as adj. 2/3, qualifying *zaoθrā* (offerings) understood. He trans. "uplifted" from √*dā* + *us* (उत्). It is the usual term for the bringing of offerings to the proper place, especially used of *haoma* and *zaoθra* libations (Barth., Wb. 719).†

paitī—Kan. takes this as an *upasarga* with *stuyē*. Barth. (Wb. 825) takes this as a particle connecting the foregoing clause or conditions with what follows, and trans. "with (or together with) the uplifted (offerings)".

avat—2/1. This. Used for 2/3 (*ave*) referring to *manyāēibyō* above (cf. *yat* in Yas. IX. 4). Barth. takes it as a conj. introducing direct narration (Wb. 166).

* Yt. X. 137 (twice) and 138, and Yt. XVII. 10. † Cf. Afrin. IV. 5., Ven. IX. 56., Vis. IX. 1, etc.

stuyē—1/1 pres. atm. Barth. (Wb. 1594) explains this as “I promise solemnly”. This is the only passage in which *stu* is used in this sense. Note *stuyē* for *stuvē* (स्तुवे) to avoid the combination *uv* in writing. Cf. also *mruyē*, Skt. म्रुवे.

Geld. puts a stop here after *stuyē*. Kan. has a comma, Reich. has a colon. I propose to put a fullstop here, taking what follows as an independent sentence.

ahmāt—5/1 used adv. From henceforth, Kan. Cf. Yas. IX. 15. Could it mean “from this (person)”, i.e. myself?

ā is to be taken with *ahmāt*. From now onwards, from this (time) forth. Kan. reads *āzyānim* which he trans. as “damage”.

vīvāpəm—See above verse 2.

χstā—1/1 aor. sub. par. *√stā* (स्ता).* Note the *χ* affixed (cf. *frax̄stāne* above, Yas. IX. 20)†. Kan. takes it as pres. but the regular pres. form is *hištāmi* (cf. इर्ष्यामि). This form is to be distinguished from *stā* which is 2/3 pres. par. of *√ah*—ए (Jack., A. G., § 531). Reich. trans. “I shall practise against”; Barth. trans. “I shall not make myself guilty of” (Wb. 1691 and 1700–01).

aoi—एति, towards; with gen. *visō*.

astō—6/1 governed by *aoi*. Lit. the bone, hence the limb. Cf. “life and limb”.

cinmānī—Kan. and Mills take this as 7/1 of “man and trans. “in the love of” (i.e. out of love of), from *√ci*, to love. Barth. (Wb. 595) takes it as 2/3 n. from *√kan* (*cin*) and trans. “designs”.

The verse is difficult in construction and has been variously rendered. Kan. says:

“I shall with fervent hymns praise (Ahura) in order, through the Spiritual Lords, to grant unto those who live upon this earth possessing property (lit. cattle), the power of moving about at will, and that of ruling at will; with fervent prayers I shall praise (Ahura) for the sake of Righteousness (i.e. in order that the people may live righteously). (And therefore) I shall not stand for (i.e. be responsible for causing) damage and drought to the village of the Mazda-worshipper (i.e. I would not engage in acts such as would bring these about),—neither (shall I act thus even) for the love of (my) body or (for the love) of my life (itself)”.

He omits *avat* altogether and, in my opinion, needlessly complicates the sentence, e.g. the way he takes *āśai*.

Mills trans. (S.B.E., XXXI, p. 248):

“Away from (?) their thoughts do I wish to lead (the thought of) wandering at will, (away the thought of) free nomadic pitching of the tent,

* Jack., A.G., § 642. † Reich., § 174. 1.

for I wish to remove (?) all wandering from (their) kine, which abide in steadfastness upon this land; and bowing down in worship to Righteousness I dedicate my offerings with praise so far as that. Never may I stand as a source of wasting, never as a source of withering to the Mazdayasnian villages, not for the love of the body or of life".

Mills has here in mind the idea that the advent of Zoroaster meant a change in the life of the Iranians from the nomadic to the agricultural stage (see Introductory note). Doubtless the age-long rivalry between Turān and Irān, and later on between Arab and Persian, is due to this fundamental difference between the nomadic and the settled agricultural stages of civilization. But, even apart from the severe straining of the construction in order to reach this sense, Mills is himself not quite sure of his ground. He himself suggests (p. 248, ftn.) an alternative trans. for *fərā . . . ḥyenti*:

"Forth to their thoughts I offer in my prayer free ranging at their choice, and a lodging where they will, together with their cattle which dwell upon this land".

Barth. trans. thus (also Reich.):

"To these heads of households do I grant wandering at will, and lodging at will, (to those) who protect the kine upon this earth, with reverence unto Aša (and) with (offerings) lifted up I promise solemnly this:—'Never from now shall I be guilty of damaging or laying waste¹ the Mazdayasnian village, nor (shall I ever entertain) any design upon the body or the life (of a Mazda-worshipper)'".

I venture to trans. thus:

I attribute completely free movement and undisputed sovereignty unto the Spiritual Lords (the Holy Immortals and the Yazatas) who upon this earth rule over (all) created beings: through fervent salutation to Aša do I praise them as well. Never from this (time) forth shall I stand up against the lands of the Mazda-worshipper for the purpose of damaging (it) or for laying (it) waste, nor (shall I entertain) designs (against) either the limb or the life (of a Mazda-worshipper).

4. *vī . . . mruyē*—Lit. I speak against, hence I abjure or renounce completely or utterly. The trans. of Kan., "I do not accept", is distinctly weak. "Away do I abjure" Mills. Barth. (Wb. 1196)² notes that it is used with the acc. (here *sarəm*).

daēvāiś—3/3. The ins. in this connection is doubtless due to the separative *vī*.

aγāiś—Cf. Yas. IX. 8.

*avayhiś** (*āπ.* v.l. *°hūś*, Geld. and Kan.)—3/3. The form *in-iś* is special to Av. only (Reich. § 350). "Without goodness or purity". If we accept the other reading it would be 2/3 used for 3/3.

* This is the reading given by Barth.

anarətāiš (āπ.)—अनरतः; opposed to *Aša* (the Holy Law), (Barth., Wb. 120). The variant *arəta* for *aśa* is used here. The same *arəta* is used in such names as *Artaxšaθra* (*Artakshir*, Artaxerxes). Kan. trans. “not going in the straight path”; Mills says, “utterly bereft of good”.

akō-dābiš (āπ.)—Evil-knowing (Kan.); from *aka* (evil) + √*dā* (Pers. داشتن *dāništan*, to know). Mills trans. “deceitful in their wickedness”, from *aka* + √*dab* (दभ्) to deceive. Barth. (Wb. 47) takes it as “creators of evil” (√*dā*, धा, to create) as opposed to *vayhudāh* (in Yas. I. 19; XVI. 9 and other places).

sarəm—Authority (Kan.); shelter and headship (Mills); Barth. (Wb. 1564) takes it as f. and trans. “companionship” from √*sar* (to consort with), and compares Grk. κεραίω to mix with (Skt. आचिन् is also cognate). Nair. says सामित्र. Kanga’s trans. seems correct because the word *asārō* (without a ruler) occurs in Ven. I, 19* (cf. Pers. سردار *sardar*, leader).

hatām refers to all created beings.

draojetāiš—Most lying (Kan.); Mills trans. “most like the demon (*druj*)”. Cf. Pers. دروغ (*duriugh*), a lie, untruth.

paošištāiš—3/3 sup. of ×*pauš* (√*pu*—पू). Most filthy (Kan.); most loathsome (Mills). Nair. says चुद्रतम्.

daēvavaṭbiš (āπ.)—Those belonging to *daēvas*, i.e. the *daēvayasna* people.

yātuš—3/3 though the form is indistinguishable from 2/3. This is due to the peculiarity of the Av. script, -*biš*, -*viš*, -*uš*.†

kahyā-cit—कस्यचित् in the sense of “whatsoever”. Note sg.

ātarāiš—Enemies. Cf. Yas. LX. 4. Kan. trans. “any wicked man”; Mills says: “every existing being of that sort”; Reich. (A.R., Gloss.) says: “pernicious (i.e. inimical) to”, with gen.

ciθrāiš—Kan. says 3/3 used adv. and trans. “openly”. Mills says: “and their seed”. Barth. (Wb. 586) says: “in all their manifestations”.

Geld. has a stop after *ciθrāiš*, Kan. puts a full-stop, Reich. has a semi-colon.

zī is emphatic (cf. verse 1).

anā—3/1 of dem. pron. Kan. (Kh. A. b. M., p. 416, ftn.) says it is used adv. and trans. “in the same way”. Reich. and Barth. (Wb. 1247) take *anā* . . . *yaθanā* to mean “each and every”, “all . . . whatsoever”.‡

yaθanā (v.l. *yaθa nā*)—Kan. takes “in the manner which”. Kan. trans. the last line of this verse: “I abjure (their) authority in the same way as I do (that of) the *druj*”, which seems rather tautological.

* Barth., Wb. 210.
Wb. 113, and Reich. § 397.

† Barth., Wb. 1284; also Reich., § 384, note 6.

‡ See also Barth.

r̥g̥x̥sayantā (v.l. °*tām*)—3/1 fut. pt. $\checkmark ranj$. Tormenting (Kan.). Cf. *ranjīdan* (رنجیدن) to give pain; probably Skt. संच् is cognate. Barth. (Wb. 1528–29) is not sure of the exact sense but says it is somewhat like *tb̥iṣyant*. Nair. says रेक. Mills trans. “the iniquitous of every kind (*yathānā*) who act as *Rākshasas* act”.

5. *aθā aθā*—Kan. takes this as if it were *yathā yathā* and hence he takes verse 5 and 6 together; Barth. trans. “thus and so”; Mills also trans. the same way.

cōit—Kan. says, “earnestly”, “by way of injunction” (ताकोदधी); Mills trans. “in very deed”. Cf. *akās-cōit* above Yas. LX. 11.

aθāx̥ayaētā—3/1 aor. atm. $\checkmark daχs$ to instruct (दिश्). The initial *a* may be the augment or may be the upasarga *ā* (आ). Cf. आदेश उपरेश etc. Kan. reads *aθā x̥ayaētā** and trans. “ordered ($\checkmark χ̥si$) at that time” (*aθā*, अथ). But in a ftn. Kh. A. b. M., p. 417, he gives the reading of Geld. and gives the correct trans. Mills too notes the two readings (S.B.E., XXXI, p. 249, ftn. 1).

fərašnaēšū (v.l. *fraš°*)—Questionings, प्रश्ने. This refers to the “conversations” between Ahura and Z. through which the religion was revealed. Cf. Yas. LVII. 24, above.

hanjamanaēšū—Meetings, संगमनैषु lit. coming together. Pers. انجمن (anjuman), assembly. This is an *ahura*-word, the corresponding *daēva*-word is *handvarena* (Yt. XI. 4.)†

yāiś—3/3. The ins. implies “during which”.

apərəsaētəm—3/2 impf. atm. × अपरच्छेताम्. Note the augment and also atm. The sense here is “conversed”, i.e. “questioned (and answered)”.

6. *vyāmrvitā*—3/1 impft. atm. Note the retention of the augment.

aθā¹⁸—Thus, in the same way.

anāiś—See above *anā*, verse 4. This is of course 3/3.

yā—See above Yas. LX. 1.

7. *yāvaranā*‡ (v.l. *yā-varanā*, Geld., in both the places)—1/3 f. Kan. trans. “of what faith”. “To that religious sanctity to which the waters appertain” (Mills). $\checkmark var$ (व), to choose; cf. *varanē* above verse 2.

gāuś huda (v.l. °*δā*)—Well-created cattle (Kan.); kine of blessed gift (Mills). Cf. Yas. XXVI. 4 above. Barth. (Wb. 1825) considers that the meaning is the same in both the passages.

gām—Kan. trans. “earth”.

as—3/1 impf. par. (Gāθ) $\checkmark ah$. The form *ās* is also found (Jack., A.G.,

* Geld. notes this v.l.

† Barth., Wb. 1729.

‡ Kan.

§ 532). The form is from *×āst*, the final *t* being lost on account of the *s* (Jack., A. G., § 192, note).

yavarānā—1/2.

Ferašaoštā-Jāmāspā—This is a देवताइन्द्र (Whit. § 1255), both words being du. Geld. takes them separately. They were two brothers, who are almost always mentioned together. They were both high in the favour of king Vištāspa and were among the most devoted disciples of Z. They were of the family of Hvōva* (*Hvōva*, Pah. *Habub*), who was probably their father.† From the same family comes Hvōvī, the wife of Z. *Ferašaoštā* (also spelt *Frašā*) was probably the elder as his name always occurs first. They are said in later books to be sons-in-law of the Prophet and in one place (Yt. XXIV. 11) Z. addresses him as *puθra* (Modi, p. 136). But in another place where *Ferašaoštā* is mentioned (Yas. LI. 17)‡ he is taken by some scholars to have been the father of Hvōvī and hence the Prophet's fathers-in-law|| (Barth., Wb. 1007). His two sons, *Hušyaoθna* and *Xvādačna*, are mentioned in Yt. XIII. 104. The name *Feašaoštā* is of uncertain origin, probably it means “he whose light is renewed”. *Jāmāspā*¶ (Grk. *Zapáστης*) the younger brother is the more famous person because he was the Prime Minister of Vištāspa. In the *Gāθ*. he is mentioned as *Dē-Jāmāspā*, i.e. the Wise *Jāmāspā* (Yas. XLVI. 17). In later works he has the epithet حکیم (*Hakim*)—the Wise—added to his name. In Yt. V. 68 he is mentioned as a warrior fighting with the enemies of Vištāspa and the new religion. The traditional legend says that on being initiated into the new faith, *Jāmāspā* was given a consecrated flower by Z., on smelling which he became full of wisdom. His name is attached to a book on astrological predictions called *Jāmāspī* (West, Pah. Lit., in the *Grundriss*, § 66). The origin of the name is doubtful. The *-aspā* indicates probably a prince. The word *jāmā* occurs only once in Yt. II. 7, which Dar. trans. “scornful”; Kan. in his Dict. says, “brotherliness”, but in Kh. A. b. M., p. 208, trans. “generation”. Barth. (Wb. 607) merely quotes the passage without any comment or trans. *Jāmāspā* had a son *Hanjaurvah* (Yt. XIII. 104). Another *Jāmāspā* is also mentioned in Yt. XIII. 127, but he is distinguished as *aparazāta* or “the Younger”.**

haiθyāvarəzām—Working truly. Mills says “doing deeds of real significance”.

tavarənā-cā -tkaēšā-cā—The *tā-* is to be compounded with both.

mazdayasnō ahmī—Kan. takes these words with the next verse. This is no doubt due to the fact that the last two verses (8-9) are repeated each time the girdle is tied on and they are prefaced with the words *jasa-mē*

* The meaning is probably “possessing fine cows” (गौ). See Barth., Wb. 1857. † In Yt. XIII. 103 they are mentioned as sons of *Hvōva*. ‡ Sel. XXXVI, Part 2. || This seeming discrepancy has been well explained in Billimoria's book on Z. also quoted with reference to *Lagavāstra* (Yas. XXVI. 5 above). ¶ Barth., Wb. 607; Modi, pp. 81f. ** For further details see Jack., Z.

*avayhe, Mazda!** *mazdayasnō ahmī* (come to my aid, O Mazda! I am a Mazda-worshipper).

8. *āstūtas-cā*—Praiser (Kan.). He takes it as an agent noun *āstūtar*.† Barth. (Wb. 1594) takes it as pft. pt. of $\sqrt{stu} + ā$ (to dedicate oneself to, to vow) governing the acc. “A devotee” would perhaps be the nearest equivalent.

fravarətas-cā—Agent noun $\sqrt{var} + frā$. Believer (Kan.).

āstuyē—1/1 pres. atm. $\sqrt{stu} + ā$. I dedicate myself to, or I devote myself to. The word when used as a noun means the Yasna verses from XII. 8 to XIII. 8 inclusive.

9. *fraspāyaoχədrām* ($\ddot{\alpha}\pi$)—Quarrel removing (Kan.); from $\sqrt{spā} + frā$ (to throw down)‡ and *yaoχədra* (quarrel, from \sqrt{yuj} , to join). Mills reads *°yaoχədrām* and says it lit. means speech without hesitation and trans. “which has no faltering utterance”. Barth. (Wb. 1003) agrees with Kan. Nair. says परित्यक्तप्रतिवाद.

nīdāsnaiθišəm ($\ddot{\alpha}\pi$. v.l. $^{\circ}sim$)—Which lowers the weapons (Kan.), i.e. peace giving. Mills gives exactly the opposite sense and trans., “which wields the falling halbert”, and in support quotes Gāθ. Ahu., XXXI, 18,|| where Z. asks his people to smite down evil-doers with the halbert (*snaiθišā*). But though Z. preached smiting down the evil-doer, he stands for peace within the fold, and among all the creation of the Good Spirit. Nair. says, संन्यस्तश्च. Barth. agrees (Wb. 1082).

χ^vaētvadāθām—Self-devoted (Kan.); the faith of kindred marriage (Mills). Barth. (Wb. 1860) agrees with Mills and derives from *χ^vaētu*, consanguinity and *vadāθa*, marriage. The marriage between first cousins was expressly allowed among the Iranians as opposed to the Hindu Aryans who denounced such marriages. Kan. in his Dict. (p. 138) gives the meaning of *χ^vaētu* as “relationship” and he gives three meanings to the word *χ^vaētvadāθa* (he derives *-dāθa* from $\sqrt{dā}$ to give): (1) self-devoted; (2) patriotic, devoted to the welfare of his native country; and he quotes Vis. III. 3 and Gāh IV. 8; ¶ and (3) domesticated or tame (Ven. VIII. 13).

būyeintinām-cā—6/3 f. fut. pt. $\sqrt{bū}$ (मू) to be. Of those that shall be hereafter.

mazištā-cā—1/1 f. sup. of *maz* (मृ) great. महिष्ठ.

āstūtiš—Praise (Kan.); worship (Mills); vow (Barth., Wb. 340).

* This is repeated thrice.

† Dict., p. 85.

‡ Barth., Wb. 1616; cf. Yt. X. 43.

|| Sel. XXXIV, Part 2. ¶ *yvānəm . . . χvētvadāθəm . . . yuzamāide*, Gāh. IV. 8.

VI.

VI.

Kēm-nā Mazdā—Vendīdād VIII. 20-21.

1. (20)* kēm¹-nā², Mazdā³, mavaitē⁴ pāyūm⁵ dadāt⁶
 hyat⁷ mā⁸ dr̄gvā⁹ dīdarešatā¹⁰ aēnaŋhē¹¹ ?
 anyēm¹² ḡwahmāt¹³ Āθras¹⁴-cā¹⁵ Manan̄has¹⁶-cā¹⁷,
 yayā¹⁸ šyaοθanāiš¹⁹ ašem²⁰ ḡraoštā²¹ Ahurā²² ?
 tām²³ mōi²⁴ dāstvām²⁵ daēnayāi²⁶ frāvaocā²⁷.

kēl vereθrem²-jā³ ḡwā⁴ pōi⁵ sēnghā⁶ yōi⁷ henti⁸ ?
 ciθrā⁹ mōi¹⁰ dām¹¹ ahūm¹²-biš¹³-ratūm¹⁴† cīdī¹⁵ ;
 at¹⁶ hōi¹⁷ Vohū¹⁸ Seraošō¹⁹ jaṇtū²⁰ Manan̄hā²¹,
 Mazdā²², ahmāi²³ yahmāi²⁴ vaši²⁵ kahmāi-ci²⁶

2. (21) pātal¹-nō² t̄bišyantat³ pairi⁴ Mazdās⁵-ca⁶ Armaitiš⁷-ca⁸ spēntas⁹-
 ca¹⁰. nase¹¹ daēvī¹² drux̄s¹³, nase¹⁴ daēvō¹⁵-ciθre¹⁶, nase¹⁷ daēvō¹⁹-
 frakaršte¹⁹, nase²⁰ daēvo²¹-fradāite²² † : apa²³ drux̄s²⁴ nase²⁵, apa²⁶
 drux̄s²⁷ dvāra²⁸, apa²⁹ drux̄s³⁰ vīnase³¹, apāχeθre³² apa³³-nasyehe³⁴ ;
 mā³⁵mērēn̄cainiš³⁶|| gaēθā³⁷ astvaitiš³⁸ ašahe³⁹.

3. ¶ nēmas¹-cā² yā³ Āarmaiteš⁴ Išā⁵-cā⁶.

* The first five lines of this verse (20) are from Yas. XLVI. 7, the last four from Yas. XLIV 16. (Sel. XVI). † Geld. has *ahūmbiš ratūm*; Kan. reads *ahūmbiš* (Kh. A. b. M., p. 5.). † Geld. reads *otī*. || māmeren̄o, Geld. ¶ From Yas. XLIX. 10. This line is not found in the Ven.

VI.

Kēm-nā Mazdā—Vendīdād VIII. 20-21.

1. (20) What¹ man², O Mazdā³, shall grant⁶ protection⁵ unto such-as-me⁴ (a weak mortal) when⁷ the infidel⁹ makes-himself-ready¹⁰ against-me⁸ to overpower¹¹ (me) ? (Who can it be) other¹² than-Thy¹³ Fire¹⁴ and¹⁵ (Thy) Mind^{16*}, through whose¹⁸ activities¹⁹ (Thy) Law-of-Righteousness^{20†} is-fulfilled²¹ O Ahura²² ? This²³ knowledge²⁵ declare-clearly²⁷ unto me²⁴ for (helping me to spread) the Faith.²⁶

Who¹ (shall be) the smiter³-of-foes² by-the-help-of-Thy⁴ Words^{6‡} which⁷ are⁸ a shield⁵ ? Clearly⁹ unto me¹⁰ a wise¹¹ soul¹²-healing¹³-leader¹⁴ do Thou reveal¹⁵: then¹⁶, unto him¹⁷ let Sraoša¹⁹ approach²⁰ with Good¹⁸. Mind²¹; unto him²³, O Mazda²², whosoever^{26||} (he be), whom^{24||} Thou dost love²⁵.

2. (21) Protect¹ us² all-around⁴ from (our) foes⁸, (O Ye) both^{6¶} Mazā⁵ and⁸ holy⁹ Ārmaiti⁷ as well¹⁰. Perish¹¹, (thou), devilish¹² Druj¹³; perish¹⁴ (thou) devil's¹⁵-spawn¹⁶; perish¹⁷ (thou), devil¹⁸-fashioned¹⁹; perish²⁰ (thou), follower-of-devil's²¹-laws²²: utterly²³ perish²⁵, O Druj²⁴; utterly²⁶ disappear^{28**}, O Druj²⁷; utterly²⁹ (and) entirely-perish³¹, O Druj³⁰: in-the-North³² vanish³⁴ (thou) utterly³³: mayest thou not³⁵ destroy³⁶ the corporeal³⁹ creation³⁷ of the Divine-Law³⁸. ††

3. And² salutations¹ (unto Ye both)—namely³, ‡‡ Holy-Reverence⁴ and⁶ Holy-Zeal⁵.

* i.e. Vohumanō. *cd*¹⁷ is omitted here in translating. † Aśa. ‡ Orig. sg. ¶ Orig. dat., doubtless by case-attraction. ¶ Lit., "and". ** Lit., "run away"; I have tried to bring out the force of the *apa* repeated so often in the original by repeating the word *utterly* in English instead. †† Aśa. ‡‡ Lit. "which".

NOTES.

Kanga: Khordeh Avesta bā Maenī (5th ed.), pp. 5–7.

Mills: S.B.E., XXXI, p. 138 (verse 1, lines 1–5); pp. 118–19 (verse 1, lines 6–9); and p. 167 (verse 3).

Darmesteter: S.B.E., IV, p.101.

Haug: Essays on the Religion of the Parsis; p. 164; p. 160; for the two parts of verse 1.

Moulton: Early Zoroastrianism, pp. 373–74, p. 369 and p. 382 (divided as with Mills).

Bartholomae: Die Gatha's des Avesta, p. 77, p. 63 and p. 96 (as with Mills).

Besides these I have made use of an unpublished translation of the Gāthas by Mr. Khodabakhsh Edalji Punegar, M.A.; I have to record here my grateful thanks to the learned author for allowing me the use of his typewritten ms. and for permission to quote from it.

There is also a very suggestive article on this hymn in the Gujarāti monthly *Cherāg* for July and Aug. 1915 (Vol. XVI, pp. 368ff., and pp. 428ff.). Certain allowances have however to be there made on account of the writer's peculiar view-point.

This hymn—*Kəm-nā Mazdā*—so called because of its opening words occurs almost complete (all except the single line of verse 3) in the eighth chapter of the Vendidād. And, it is except perhaps the three famous hymns, *Ahuna-Vairya*, *Ašem Vohu* and *Yeṣhe hātām*,* the most often repeated of the Avestan hymns. It is repeated by every Zoroastrian while untying the girdle, and it is an integral part of the *Sraoša Bāz* which forms the prelude to all ceremonies. It is given in Ven. VIII, where funeral ceremonies are described. It is enjoined there (14–19) that if a dead body has been carried over a highway, no person may pass along the same road before it is purified again. And this could be done among other things by repeating the *Ahuna Vairya* and the *Kəm-nā-Mazdā*. As a matter of fact, this last alternative is always followed now. Some distance behind the bier and heading the procession of mourners are two priests repeating these sacred *mantras*.

This hymn is made up of four parts put together for the purpose of the funeral ceremony and though of various linguistic strata they are well chosen and there is little feeling of patch-work about it, especially when we remember the original purpose for which this hymn was made up.

The first portion consists of lines 1–5 of verse 1. This is from Gāθ. Spēn (Yas. XLVI. 7). It there constitutes the appeal of Zaraθuštra to

* Sal. VII. a. b and c.

Ahura, when he found himself opposed very violently by the enemies of his faith. In the darkest hour his faith in the Law of Mazda—as represented by the Divine Fire and the Divine Mind—remains unshaken, and finds noble expression in these five lines. These formulate as it were the last refuge of the Zoroastrian in times of danger and difficulty and thus these lines are just those wanted to soothe the wounds left by death.

The second part (lines 6–9 of verse 1) is also from the same Gāθā (Yas. XLIV. 16)*. The original context shows that here also Z. is in doubt and difficulty, through which the “Words of Ahura” would serve as our strong shield and protection. A wise Teacher is needed—Sraoṣa—who is ever ready to help all whom Mazda loves.

These two making up the first verse (verse 20 in the Ven.) are linguistically among the earliest of the Avesta texts. What follows, verse 2 (verse 21 in Ven.), is in prose and is certainly of the same age as the rest of the Ven. It was specially composed to fit in with the ceremony for which it was intended. The contrast, linguistically, is great, but even greater is the contrast in the ideas—for this second verse is “semi-magical” in import. It represents the later religion where the pure unalloyed Mazda-worship of Z. was overlaid with the idea of driving forth the demon which is the main theme of the whole Vendīdād.† The dead-body having passed along has rendered the road impure and infested with “the brood of demons” and these are to be ordered away before animals or human beings, or Fire or consecrated Baresman can pass along the same road.‡

The fourth part (verse 3) is not found in the Ven., but in the Sraoṣa Bāz. It is just one line taken from Gāθ. Spēn. (Yas. XLIX. 10). As it stands by itself it is difficult to have the construction clear because in the original context it is closely connected with the two lines preceding. This line is also repeated thrice at the Tower of Silence after the dead body has been put inside it.

1. *kēm-nā* (v.l. *kēmnā*, Barth. and Kan.)—Kan. thinks it is for *kas-nā* (1/1). Others take it as it stands to be 2/1. The *nā* is enc. 1/1 of *nar* (न, अन्य), and when used with the pron. *ka* gets an indef. sense. (Barth., Wb. 424). The same idea is found in the same Gāθ. Spēn. (Yas. L. 1.)—*kē mē nā|| ḥrātā vistō anyō Aṣāt ḥwat-cā Mazdā Ahurā* (Who is for me a protector except Aṣā and thyself, O Ahura Mazda ?). Nair. trans. this line: के माद्धानिन् सदौयेभ्यस्त पानारो इतः evidently taking *kē* as plu. Dar. says: “What protector hast thou given unto me, O Mazda ?” Mlt. (E. Z., p. 273) says, “Whom, O Mazda, can one appoint as protector for one like me ?” Pun. says, “What protection can a man give to my-follower ?”

mavaitē—4/1 of *mavant*. Kan. trans. “to me and to my-followers” (see Skt. of Nair. above). Haug strangely says “my property”. Mills trans.

* The first line is omitted, see Sel. XVI. † The name itself is Vīdatēvadāt. ‡ Ven. VIII. 15; see Sel. XXXI, Part 2. || Geld. notes v.l. *kēmnā* which he also notes for our passage, Yas. XLVI. 7. ¶ Does he read *kēmand* (noted by Geld.) or *kē mē nā* as in Yas. L. 1?

simply “me” and adds (ftn. 4) that *χšmāvatō*, *θwāvās* and *mavaitē* may be trans. simply as “of you”, “thou” and “to me”. Barth. (Wb. 1141) says, “one like me” (i.e. a mere mortal).

pāyūm—Kan. and Pun. trans. “protection”; the rest say “protector”.*

dadāt—3/1 sub. pres. par. See Jack., A.G., § 543.

hyat—when; Nair. says यतः; Barth. (Wb. 1253) says it is an adv. denoting time. The *h* has no etymological value and two mss. even read *yat*.†

drəgvā—1/1 of *vant*. This seems to be the Gāθ. form of *drvant*. Nair. says दुर्गतिः (चतोगः) which is explained further as दांभिकः दशकः

dīdarəšatā—3/1 impf. atm. inten. of *✓darəš* (धृष्) to dare, to threaten.‡ But in the trans. Kan. seems to take it from *✓darəs* (धृष्) to see, for he trans. “glares at me” (डोला ककडावे). Mills also|| suggests, “has set his eye on me for vengeance”, although he trans. “that wicked one still held me for his hate”. Barth. (Wb. 690) takes it as desid. of *✓dar* (धृ) to hold used with a dat. inf. and trans. “makes himself ready to overcome me”. Note the reflexive sense of atm. Haug says “endeavour to hurt me”; Dar. trans., “while the hate of the wicked encompasses me”.

aēnayhē—Dat. inf. (Barth., Wb. 21) used with acc. (*mā*) and sometimes with the gen. For injuring, for overpowering; एनये.

θwahmāt—5/1. Barth. takes it as an adj. “belonging to Thee”, “Thine”; Nair. says लतः; Kan. and Mills say “other than Thee”; others take like Barth., Mlt. adds ¶ “‘Thy Thought’ is the same as ‘Good’ or ‘Best Thought’”.

Ātras-cā—Barth. regards this as the ancient abl. form found often in G.A. (see Jack., A. G., § 222). This is the Divine Fire within the man, which helps him in his moments of trouble. Kan. takes this as 6/1 and trans. the line thus “who else, but Thee (would be the protector) of (our) Fire (i.e. our hearth and home) and of (our) mind”. Nair. says: अन्यात्वतोपेष वस्त्रनाच** (अन्युआच्चिन्नि किञ्चमे रक्तं कुरुथ). Dar. (p. 101, ftn. 2) thinks that the fire refers to the ordeal by fire.

Manayhas-cā of course refers to *Vohu-manō*, the first of the Holy Immortals.

yaya—6/2: i.e. of the Fire and of the (Good-) mind.

śyaοθanāis—3/3. Kan. trans. “through the actions of which two” and explains (Kh. A. b. M., p. 5., ftn.) that these are “acts which lead to family happiness and to peace of mind”. Haug. trans., “through whose

* RV. has पायु mostly in this sense, Grass., Wb. 806. † Geld. notes this v.l., see also Barth., Wb. 1227. ‡ Kan., Dict., p. 150. || S.B.E., XXXI, p. 138, ftn. 5. ¶ E.Z., p. 374, ftn. 1.

** वस्त्रन् is *Vohuman*, see Nair.’s trans. of Yaθā Ahū Vairyō, Sel. VIIa.

operation.” “By deeds performed in which (i.e. Ātar and Vohumanō)” Mills.

aśem—1/1 n.

θraoštā—3/1 sub. aor. atm. $\sqrt{\theta}ru$, to ripen, to come to fruition (Barth., Wb. 801). Kan. trans. “increases”. Mills says, “Thy righteous rule is saved and nurtured”. Haug says, “Thou hast created rightful existence.” Dar. says, “Through whose work I keep on the world of righteousness”, translating literally Nair.’s Skt. rendering: येषां कर्मभिः पुण्यं पालयामि स्वामिभिः (किञ्च कार्यं पुण्यं करोमि).

mōi—4/1. मे (मत्तम्).

dāstvām—2/1f. Teaching (Barth., Wb. 745). Kan. trans. “knowledge” (ज्ञान) and explains (Kh. A. b. M., p. 5, ftn.) that this means the knowledge that God is the only protector and refuge. Mod. Pers. دستور (*dastur*, older *dastavar*) means bearer of knowledge, hence a teacher of religion. In P. Guj. the word દાસ્તર is used to indicate the highest order of priest. From \sqrt{dah} to teach. Cf. Grk. δέδαε (from $\times\delta\alpha\omega$, to learn). The word *dahma* is cognate (see Yas. XXVI. 9) and probably also *dām* (line 7 of this verse). Other scholars have taken the word differently. Mills trans., “that spiritual power (vouchsafing) me”.* He also adds (S.B.E., XXXI, p. 138, ftn. 6): “One might be tempted to read *tat mōi dās tvām* etc.; ‘That granting (*dās*) me do Thou speak forth for the Faith’”. Dar. trans. this line: “Reveal to me Thy Religion as Thy Rule” (i.e., he explains, “one must take religion as one’s rule”). Haug has, “Tell me the power necessary for upholding that religion”. Pun. says, “that direction for the religion”. Nair. renders the word by ધારેણ.

daēnayāi—4/1. For religion (Kan.). Barth. and Mlt.† take it in the sense of *daēnā* the second principle in the constitution of man‡; and Mlt. trans. “for my very Self”. Mills takes (rather needlessly) the last two words as an independent clause and trans. “for the (holy) Faith (its truths) declare”. The writer in the *Cherāg* trans. “for (the spreading of) the Faith”||.

frāvaocā—2/1 imp. aor. $\sqrt{vac} + frā$, to instruct.

kō—1/1. Who. This is a G.A. form (Kan., A.G., § 228). Nair. takes it as 1/3, के.

verəθrem-jā—1/1. Smiter of the foe (Kan.); who smites with victory (Mills); Pun. says, “Fiend-smiter”; Nair. has के विजयितया इन्द्रः.

pōi—This word occurs only here and in Yas. XLIV. 15. Barth. (Wb. 898) takes it as inf. from $\sqrt{pā}$, to protect. Kan. (Dict., p. 334) takes it as 1/1 and trans. “protecting”. Mills takes it as “in the protection of”.

* He takes the last two words of this line as a separate clause. † Mlt. practically retranslates Barth. into English with a few occasional changes. ‡ See above, Yas. XXVI. 4. || Vol. XVI, p. 377 (July 1915).

sāydhā—Teaching; $\sqrt{sāh}$ (शंस्) to teach. Nair. says तव रक्षया शिक्षायाः । (किस्ति ते शिक्षया ते दीन्या* पापकमिणो निवृत्ति रक्षां च घट्टः के कुर्वति)॥ Barth. takes it as 3/1 and trans. the line: “Who is he, who victorious would protect by thy doctrine all that are”. Mills trans.: “Who smites with victory in the protection (of all) that are”. Dar. says: “Who is the victorious who will protect Thy teaching”, which leaves off *yōi hṛytī* which Pun. renders, “that are extant”†. Haug’s rendering is quite unintelligible; he has for the two lines *kā . . . ciždī* the following (p. 160): “Who killed the hostile demons of different shapes, to enable me to become acquainted with the rules established for the course of the two lives (physical and spiritual)?” Kan. says: “Who (shall be) the smiter of the enemy by the help of Thy Words, which are protecting.”

cīthrā—Kan. and Mills take it adv., चित्रम् clearly; Nair. says प्रकटतया Barth. (Wb. 586) takes it as 3/1 and trans. “by a vision”. But in this unusual sense this is the only example quoted by Barth.

dām (see *dāstvām* above)—2/1 adj. Wise (Kan.); having power (Mills). Cf. the name *Dā-Jāmāspa*. Barth. (Wb. 745) takes this as an inj. from $\sqrt{dā}$ (धा) to set up, to fix. But this is the only instance quoted.

ahūm-biš-ratūm—This is the reading favoured by Barth. (Wb. 285). Geld. reads *ahūmbiš ratūm*; but he says that only one MS. reads thus. Among the v.l. noted by Geld. one reads *ahū-biš* and all the rest read *ahūm-biš*. Kan. reads in this hymn (Kh. A. b. M., p. 5.) *ahūbiš*, but in G. b. M. (p. 126) he reads *ahūmbiš*. The word *ahūmbiš* occurs in three places only—all in the Gāθ : Gāθ. Ahu., XXXI. 19†; Gāθ. Ušt., XLIV. 2|| and XLIV 16||. In all the three places Nair. says भूवनद्वैष्टपि. Kan. also gives the same sense to the word in all three places, taking it as 3/3 of *ayhu* (*ahu*—एहु) life or world.¶ But in the trans. he says, “for both the worlds (du.)”.** Mills says, “for the worlds (plu.)” (Yas. XXXI. 19), “for both the worlds” (Yas. XLIV. 2) and “for both lives” Yas. XLIV. 16). Haug in this passage says, “both the lives”; Dar. also trans. similarly. Barth. (loc. cit.) takes it as a comp. of *ahu* (life) + $\sqrt{biš}$ (भिष्) to heal, and trans. “healer of life”. Barth. also proposes to read *ratum* joined on to this making a sort of comp. The opposite is *ahum-mərəncō* (Yas. IX. 31.). The opposite idea is also found in the phrase *bānayən ahūm* (Yas. XXX. 16).††

ciždī—2/1 imp. pres. par. Kan. trans. “reveal” ($\sqrt{ciš}$). Dar. says: “make it clear that I am the guide of both the worlds”. Barth. trans.: “By vision assure me how to set up the judge that heals the world”. And Mlt. adds (E.Z., p. 369, ftn.): “This seems to be Z. himself—he is praying for a vision that may openly confirm his designation as a prophet”. I am, however, inclined to think that the Ratu meant here is Sraoṣa.

* *daēna*, faith.

† For the rest he agrees with Dar.

‡ Sel. XXXIV, Part 2.

|| Sel. XVI,

¶ Dict., p. 18; also A.G., § 199 (p. 86). ** i.e. to gain merit here and hereafter. †† Sel. XXXIV, Part 2.

hōi—4/1 (Gaθ.). An enclitic form of the 3rd pers. pron. sometimes used reflexively (Jack., A.G., § 395 and § 416). It refers, when reflexive, to the subject of the same sentence in which it is found (Reich. § 598). Here however it may be taken as an ordinary pron., 3rd pers., referring to *yahmāi* in the next line. See also Kan., A.G., § 212.

Vohū . . . Manayhā—3/1 in the sense of “accompanied by”.

Səraošō—The G.A. form of *Sraoša*. Dar. remarks (S.B.E., IV, p. 101, ftn. 4); “This stanza with in the original Gāθās refers to the human incarnation of *Sraoša*,* the victorious protector of the Prophet and his religion, is applied here to *Sraoša* as a protector of the soul in its passage from this world to the other”.

vaši—2/1 pers. par. √*vaš* to wish, to love (Kan.) To whom thou thus desired (Barth., Wb. 1382). Whomsoever thou pleasest (Dar.).

2. This portion is omitted in Nair.’s version of the *Sraoša Bāz*.

pāta . . . pairi—Completely protect, lit., protect all round. Cf. परि + पा in Ved. †

tbišyantat—5/1 pres. pt.

nase—2/1 imp. pres. par. √*nas* (नष्) to perish. The root is of the 4th class (दिवादि) and hence the form was orig. × *nasya* written as *nase* (Barth., Wb. 1055–6).

daēvō-frakarše—From √*kareš* (कर्ष) + *frā*, to sow‡. More probably it is from √*karət* (कर्त्) + *frā* (cf. *fraca kərəntat*, Yas. IX. 8.). Seed of the Demon (Kan.); creation of the fiend (Dar.).

daēvō-fradāite (आ॒र्ट.)—Follower of the daēva law or ritual. World of fiend (Dar.). Barth. regards this as practically synonymous with the previous word (Wb. 672.). *dāta* means “law”, cf. *dātō-rāzō* above, Yas. IX. 10 and the name *Vidaēvadāta*, which means lit. the laws against the daēvas.

apa . . . nase—Perish utterly.

dvāra—√*dvar* to run. (a daēva-word).

apāx̄d̄re—7/1 (construed with *naēme*, direction, understood). North. Kan. gives the derivation as from *apa* and *ax̄tar* (star) (Pers. اختر akhtar, star), i.e., as he explains, away from the stars of the Zodiac (the path of the sun)||. Barth. (Wb. 79–80) regards this as wrong and suggests that the real meaning is “backward”. The word *frata* means South as well as front. The North is regarded as the region of evil and the South is the region of the Holy Spirits—exactly the reverse of the Hindu ideas.¶ Probably the reason is what has been suggested by an anonymous writer,** that

* Yas. XXVI. 5, (Sel. III above) note on *Kavōi's Visitīspake*. † Grass., Wb. 798. ‡ Kan., Dict., p. 248 and p. 130. || Dict., p. 35. ¶ But *Hara-barzaiti* is in the North. ** Cheraq., Vol. XVI, p. 439 (Aug. 1915).

during the day the Zoroastrians turn their faces to the Sun while praying and hence naturally the North would be left out and thus would acquire a sinister reputation. Very likely this is partially true but the original cause of this reversal of ideas is the same as has led to the significations of the words *Ahura* (आहुर) and *Daēva* (देव) to be reversed. It may be noted in passing that the dead body is never laid out with the head to the north.

nasyheā—2/1 pres. atm. used as sub. (Kan., Dict., p. 288).

mərəncainiś (v.l. *māmərən°*, Geld.)—Barth. (Wb. 1145) takes it as 3/1 (?) impf. par. √*märk* (*mahrk*) to destroy (the root is of the seventh class, अधारि), cf. *mahrkāi* (Yas. IX. 8), and *ahūm-mərəncō* (Yas. IX. 31). Kan. takes it as an adj. 1/3 f., and trans. “fit to be destroyed”, construing with *būyāt* (भूयात्) understood. Jack. (A. G., § 565, note) says, “peculiar is 2/1 impf. par. *mərəncainiś* weak nasalised root with added *an* (एन)”. The *i* is as in अव्रवीत्, आसीत्, etc. The form is an augmentless impf. with a sub. force. (Jack., A.G., § 445 (2), Whit. § 563). About the so-called root *mərənc* Jack. (A. G., § 563) says that it has “practically become stereotyped as a root according to the *a*-conjugation* by transfer, hence the thematic forms”. Barth. (loc. cit.) also states that it is a word used in the sense of destroying or killing one of the *ahura*-creation. He cites only one case (Ven. XIX. 6† where Z. is asked by Ayo-Mainyuš not to destroy the evil-creation) where it is not used in the *ahura*-sense.

3. *Ārmaitiś*—See above, Yas. LX. 5.

Ižā-cā—Religious zeal (Barth., Wb. 378); from √*āz* (आज्). In Yas. LI. 1‡ Geld. takes it as “sweetened milk”. Kan. trans. “prosperity”; takes Nair. (in Yas. XLIX. 10) says एवंः This line is taken (out of its context) from Yas. XLIX, 10, and is without a verb. Hence Kan. takes *nəmas-cā* to mean “salutations be unto” (Kh. A. b. M., p. 7) here, though in the orig. context (G. b. M., p. 188) he trans. the line, “prayer from which come Reverence and Prosperity”. Nair. says: नमो या स्थारमदा॥ महत्तरा (किल या संपूर्णमानसा पृष्ठी महत्तरा तस्यै नमः)॥ The orig. passage may be quoted here in order to fully appreciate the value of this line:

tae-ca॥ Mazdā ḡwahmī ādām ni pāñjhē
manō vohū urunas-cā aśāunām,
nəmas-cā yā Ārmaitiś Ižā-cā.

This may be rendered :

“And these, O Mazda, shall I offer into Thy safe-keeping, good mind, and the souls of the holy and (their) prayers, also** (their) piety and (their) zeal.

* The अधारि-class. † Sel. XIV. Probably this *ahura* word is used out of regard to Z who is

the person addressed. Or more probably the Devil being the speaker would use the best word for his own creatures. ‡ Sel. XXXVI, Part 2. || Spenta Ārmaiti. ¶ So Kan., Geld. has *tag-əd*.

** Lit. “(that) which (is)”, yā.

On the whole it is better to take this line independently as Kan. has done. *Armaiti* is invoked here because she is the chosen one of the Zoroastrian (see Yas. LX, 5, Sel. V). And when after the dead body has been put inside the Tower of Silence and the bearers have come out the whole assembly of mourners assembled chant aloud three times this line—thus leaving as it were the dead to the care of their chosen guardian angel *Armaiti*.

VII.

VII.

The Three Prayers—Yaθā, Ašem and Yejhē hātām.

(a) Yaθā ahū vairyō*

yaθā¹ ahū² vairyō³ aθā⁴ ratuš⁵ ašāt⁶-cīt⁷ hacā⁸,
Vajhēuš⁹ dazdā¹⁰ Mananjhōl¹¹ šyaoθananām¹² aŋhēuš¹³ Mazdāi¹⁴
xšaθrem-cā¹⁵ Ahurāi¹⁶ ā¹⁷ yim¹⁸ drigubyō¹⁹ dadat²⁰ vāstārem²¹.

(b) Ašem vohū†

ašem¹ vohū² vahištēm³ asti⁴, uštā⁵ asti⁶,
uštā⁷ ahmāi⁸ hyat⁹ ašāi¹⁰ vahištāi¹¹ ašem¹².

(c) Yejhē hātām‡.

yejhē¹ hātām² ūat³ yesnē⁴ paiti⁵ vajhō⁶
Mazdā⁷ Ahurō⁸ vaēθā⁹ aš-āt¹⁰ hacā¹¹,
yāŋhām¹²-cā¹³, tās¹⁴-cā¹⁵, tās¹⁶-ca¹⁷, yazamaide¹⁸.

* Also found in Yas. XXXI. 13. † Also found in Yas. XXVII. 14. ‡ Also found in Yas. IV.
28. See Yas. LVII. 4 for full notes and explanation.

VII.

The Three Prayers—Yaθā, Ašəm and Yeŋhē · hātām.

(a) *Yaθā ahu vairyō.*

Just as¹ a Ruler² (is) all-powerful³ (among men) so⁴ (too is) the Spiritual-Teacher⁵ even⁷ by-reason-of⁸ (his) Righteousness⁶; the gifts¹⁰ of Good⁹ Mind¹¹ (are) for* (those) working¹² for the Lord¹⁴ of Life¹³; and-the-strength¹⁵ of Ahura¹⁶ (is given) unto¹⁷ (him) who¹⁸ unto (his) poor¹⁹ (brothers) giveth²⁰ help²¹.

(b) *Ašəm vohū.*

Ašal¹ is⁴ the highest³ good², (it alone) is⁶ (true) happiness⁵; happiness⁷ (is) for him⁸ (alone) who⁹ (is) righteous¹² for (the sake of) the highest¹¹ Aša¹⁰.

(c) *Yeŋhē hātām.*

(That man) among† those-that-are², of whom¹ Mazda⁷ Ahura⁸ through¹¹ (his) Righteousness¹⁰ knoweth⁹ (that he) verily⁸ (is) better⁶ as-regards⁶ acts-of-worship⁴—(and those women) too¹³ of whom¹² (Mazda Ahura knoweth likewise)—(all such), both¹⁵‡ men¹⁰ and women¹⁶, (do) we revere¹⁸.

* Lit. “ of ” (gen.).

† Lit. “ of ” (gen.).

‡ Lit. “ and ”.

NOTES.

These three prayers are the most famous of the ancient verses of Iran. They are regarded by all tradition to be specially holy and efficacious and they have had the unique distinction of having an Avesta commentary for each. These latter are Yas. XIX, XX and XXI which together make up what is called the *Baγān Yašt*.* All the three pieces are of a great antiquity though linguistically the *Yaθā* (or *Ahuna Vairyā*) is probably the oldest—being practically equal to the oldest *Gāθās*.† The meaning of these verses has not been properly settled, each scholar takes it in his own way. The words are quite easy but the construction is exceedingly obscure and involved.

VII. a. *Yaθā ahū vairyō*.

The *Yaθā ahū vairyō* is regarded as the most ancient and also the most sacred of the three. Kan. (Kh. A. b. M., p. 2, ftn.) regards this as pre-Zaraθuštra in age. Yas. XIX is a commentary on the *Yaθā* and throughout the Av. we have praises of this prayer. Ven. XIX. 2.‡ mentions that Z. used this *mantra* to fight the evil demons. Yas. IX (14–15) also mentions Z. using this *mantra* for a similar purpose. The *Sraoša Yašt Hādoxt* (Yt. XI. 3) says: *Ahunō- Vairyō vacām vərəθrajāstəmō* (*Ahuna Vairyā* is the most victorious among the Words). *Sraoša* uses this *mantra* as his victorious weapon (Yas. LVII. 22). The *Hād*. (Yt. XXI 4) says: “The pronouncing of that formula the *Ahuna Vairyā* increases strength and victory in one’s soul and piety”||. The Parsis have got such a traditional faith in its efficacy that in times of difficulty and trouble they always exclaim यथा तारौ मदर (Yaθā, thy help!). There is the traditional saying that if this *mantra* is chanted in the proper metre with the proper intonation, and with a full understanding of the sense, the “merit” resulting is equal to the recitation of the whole Avesta. Even the most illiterate Zoroastrians who do not know any other prayers are expected to know the *Yaθā*.

Like the other two, the construction of this prayer is very obscure and there have been practically as many translations of this as there have been translators. I venture to give my own version for what it is worth. The prayer being the most sacred should in my opinion be translated so as to embody some fundamental truths of life. The religion of Z. is a religion of the *Karma-mārga*, which teaches us to reach the goal of life through action, and I have tried in my translation to indicate that the *Ahuna-Vairyā* gives us the essentials of a life lived for the good of humanity and of service to mankind.¶ The *mantra* consists of 21 words (corresponding to the 21 *Nasks* of the original Avesta texts**) which are arranged in three lines of the same measure as the *Gāθ*. Ahu.†† The first line lays down the general

* See below Sel. VIII.

† The name *Ahunavaiti* is given to the first *Gāθa* because it is in themetre of the *Ahuna Vairyā*. ‡ Sel. XIV. || Dar., S.B.E., XXIII., p. 311. ¶ The whole idea is elaborated by me in a Gujarati article in the *Cherāg*, Vol. XX (1919), pp. 618 ff. Here of course I can give the mere outlines. ** See Introduction. † Each line of 7 + 9 (sometimes 8) syllables.

proposition which is true for all religions that the Spiritual Teacher (*Ratu*) is all-powerful just as any earthly Prince (*Ahu*) may well be in the material world. The reason for the power of the *Ratu* is his *Aśa*. This *Aśa* (阿沙 in Veda) represents the Divine Will in manifestation, the Law of God, which is the Law of Purity or Righteousness (in the sense in which Jesus spoke of it). There is no one word (except the word 阿沙 as understood in the Veda*) which would exactly give the same idea. The Skt. धर्म comes very near it in connotation but even that is not exact. This *Aśa* is what Tennyson speaks of as

“One God, one law, one element,
“And one far-off divine event,
“To which the whole moves” (*In Memoriam*).

After making this statement the second line tells us that the gifts of Good Mind are for those who are working for the Lord. That is, those who try to help God's work in the world by doing good deeds and helping the cause of human progress, they shall have their understanding strengthened so as to grasp better and better the higher truths of the spiritual life (the gifts of *Vohu-Manö*). Thus they would be able to progress and would have better powers wherewith to serve the Lord.

And the third line says that besides the “gifts of Good-mind” the “Strength of the Lord” too shall come to such people who give help unto their poor brothers. Poverty here is to be understood not merely as poverty of worldly goods but as poverty of moral and spiritual things as well. The duty of the Mazda worshipper is to give what he has got from the Lord unto those that possess less of those gifts. Wisdom and strength are given unto him that he may serve those of his brothers who are lower than himself in any respect and thus help them onwards in their progress. And the more a man serves the Lord by serving the least of His creatures, the greater the measure in which he receives of the “Strength of the Lord”.

Such, to my mind, is the meaning of the holiest Zoroastrian prayer. It contains the essence of the teaching of our faith—service of humanity. Hence it is that in every ceremony we are required to repeat this *mantra* several times. And this *mantra* is the last earthly sound that a Zoroastrian should hear on earth for it is always repeated in the ear of the dying person by the nearest relative.† This *mantra* to the Zoroastrian is the key to happiness both here and hereafter, for it has been said: *Ahunəm-Vairim tanūm‡ pāti*, “Ahuna Vairyā saves the man”.||

ahu . . . ratuś—For the distinction between these two see above Yas. LVII. 2: Kan. (Kh. A. b. M., p. 3, ftn.) explains these as “the Lord who looks after worldly affairs” and “the Lord who looks after religious affairs”. In his trans. he renders *ahu* by king and *ratu* by *Dasturān-Dastur*, i.e. the Supreme Priest.

* See Grass., Wb. 286ff.; cf. RV., VII. 65. 3; VIII. 12. 3; etc. † Some use the *Āśom vohu* for this purpose.

‡ Lit. “the body”, *tanu* used in the sense of “self” as in Ved. and in Gag.

|| *Sraoīa Bāz*.

dazdā (आ॒र्दा॑) — Kan. takes this as 1/3 of the p.pt. pass. n. of √*dā* (दा॑) to give and trans. “gifts”.* This explanation seems quite correct. The Ved. form would be दत्ता॑. Jack., A.G. §§ 600 and 606 mentions the form *dazdē* which is 3/2 pft. atm. √*dā* (दा॑) to create. This form would be phonetically equal to दत्ते॑; the regular Skt. form is of course दधाते॑. Barth. (Wb. 702) takes this as 1/1 of an agent noun *dazdar* and trans. “he who offers”. Har. takes similarly.

śyaōθanāñām—6/3 pres. pt. atm. The “root” here seems to be श्युत् a variant of √*śyu*, शृ॒, to strive. Generally the word *śyaōθana* is used for “work” or “action”; cf. Yas. IX. 31. and Kēm-nā Mazdā. The corresponding word वौनन् is found used participially in RV., X. 50. 4., भुवो नृश्चीलो विश्वस्तिष्ठारे (In every combat casting down heroes upon the ground). Kan. in his trans. (Kh. A. b. M., p. 3) says “workers” (काम करनार्).

ayhēuś—6/1. The word here seems to denote all creation.

Ahurāi—4/1 used for 6/1. Cf. *staotā-cā Ahurāi yesnyā-cā Vayhēuś Manayhō* (Praises of Ahura and worship of Good-Mind), Yas. XXX. 1.† See Reich. § 468.

drigubyo—4/3. Cf. Yas. LVII. 10.

vāstārām—2/1—Kan. trans. “protector”. He translates the clause “Who makes himself protector of the poor”. The use of par. (*dadat*) for the atm. (reflexive) sense would certainly be unusual for G.A. which is the language of this piece. Barth. (Wb. 1413) trans. “shepherd” (in the Biblical sense), or one who looks after the nurture and safety of the flock entrusted to his care. The word occurs only in one other place Yas. XXIX. 1.‡ *nōit mōi vāstā x̄smāt̄ anyō*, which Barth. renders “there is no other shepherd for me than Thou”. I take *dadat̄* from √*dā* (दा॑) to give|| and I propose to render in both passages the word *vāstar* by “help” or “succour”. Nair. says सदायं पालनं च but in Yas. XXIX. 1. he trans. पालयिता॑.

The various trans. may now be enumerated :

1. Nair : यथा स्वामिनः कामः (किल यथा अङ्गमेऽदामिलाःः) एवं आदेशः पुण्यात् अस्त्रास्त्रावित् (किल यस्किंचित् कायै पुण्यं तस्य तथा आदेशः कर्तुं यथा अङ्गमेऽदस्य** रोचते नान्यथा कि विशिद्यात् पुण्यात्) ††

उग्रमस्य दावे[दाति]मेवः‡‡ कर्मणो अन्तर्भुवने अङ्गमेऽदस्य। (किल वे पुण्यप्रसादं उग्रमं मवः उग्रमं मवः इति गवस्त्रम् अग्रमासांतो ददाति तेभ्योये [घन्ति] अंतलिम् कर्मणि स्वामिलि॑ च यत् अङ्गमेऽदस्य रोचते) ||

* Dict., p. 248 and A.G. § 558. † Sel. XXXIV, Part 2. ‡ Sel. XV. || Kan. and Barth. take it from √*da* (दा॑). ¶ Nair. uses this in the sense of कर्तव्यः or कर्तुम् यज्ञवे —Bharucha.

** For दाति. †† “May perhaps mean ‘even though the meritorious deed may be howsoever unique, it is of no use unless ordained by Ahuramazda’”, Bharucha. ‡‡ दाति is पारितोषिक or दानस्.

राज्यं च अङ्गमेऽदात् तस्य (किल तेन अङ्गमेऽदः सत्त्वोः राजा कृतो भवति) च दुर्बलेभ्योः
ददाति पास्त्राम् (किल दुर्बलानां सद्यायं पास्त्रं च करोति) ॥

2. Haug trans. (p. 141): "Just as a heavenly Lord is to be chosen so is an earthly master for the sake of righteousness (to be) the giver of good thoughts and of the actions of life towards Mazda, and the dominion is for the Lord (Ahura) whom he (Mazda) has given as a protector of the poor".

3. Sp. trans.: "As is the will of the Lord so (is he) the ruler out of purity. From Vohumanō (will one receive) gifts for the works (which one does) in the world for Mazda. And the kingdom (we give) to Ahura when we afford succour to the poor".*

The rendering of the last line is an echo of the Paternoster, "Thy Kingdom come".

4. The Pah. version is: "As is the will of the living spirit, so should be the pastor, owing to whatsoever are the duties and good works of righteousness. Whose is the gift of good thought which among living spirits is the gift of Ahura Mazda. The sovereignty is for Ahura Mazda, who gives necessities to the poor".*

5. Dar. (S.B.E., XXIII, p. 23.): "The will of the Lord is the law of holiness, the riches of *Vohumanō* shall be given to him who works in this world for Mazda and wields according to the will of Ahura the power he gave to him to relieve the poor".*

6. Har.: "As there is a Supreme Lord, so there is a religious chief for the propagation of religion by means of purity. He is also the executor of good thoughts and of the works of the Mazdayasnian Law. The powerful kingdom belongs to Ahura, and he has made the spiritual chief the protector of the poor".*

7. Kan.: "Just as a ruler of this world (a king) acts according to his will, so does the chief of spiritual matters (the High Priest) by means of righteousness act according to his own will. The reward of *Vohumanō* is for those working for the Lord of the world. He who constitutes himself the protector of the poor accepts the sovereign rule (as it were) for Ahura".

8. Khan Bahadur N. D. Khandalavala (late Judge, Poona) read a paper in 1885 at Bombay on "*Primitive Mazdayasnian Teachings as contained in the Honvar† and Ashem, the two celebrated Prayer-Stanzas of the Parsees*". In this paper he makes a very bold attempt at an original trans. of the *Ahura-Vairyā* and he has quoted *in extenso* all the available trans. of this verse with his criticisms thereon. He tries to base his trans. on the opening verses of Yas. XIX. But his trans. is too startlingly original to be acceptable to scholars generally. Some of the words are given senses absolutely unique.‡ His trans. runs as follows:—

* This is quoted by Khandalavala (see below), pp. 10f.

† The Pah. form of *Ahura-Vairyā*.

‡ To my mind the chief value of the paper lies in the elucidation of the ancient teaching of Mazda-worship.

As¹ is the Will³ (or Law) of the Eternal-Existence² so⁴ (its) Energy⁵ solely⁷ through⁸ the Harmony⁶ (Aša) of the Perfect⁹ Mind¹¹ (is) the producer¹⁰ of the manifestations¹² of the universe¹³ (and) (is) to¹⁷ Ahura¹⁶ Mazda¹⁴ (the Living Wise One) the Power¹⁵ which¹⁸ gives²⁰ sustenance²¹ to the revolving-systems¹⁹.

9. The latest translator is Barth. (Reich. and Mlt. merely repeat his version). Mlt. (E.Z., pp. 160f.) gives the rendering of Barth. in a free Eng. trans.* “Even as he (Zaraθuštra) is the Lord for us to choose, so is he the Judge according to the Right, he that bringeth the life-works of Good Thought unto Mazda and (so) the dominion unto Ahura even he whom they made shepherd for the poor”. Mlt. calls this a “profoundly difficult text”.

10. Mlt. also quotes Geld.’s version (E.Z., p. 161, ftn. 2) :

“Even as he is the chosen Ruler so also is he (appointed) by Aša (himself) as Instructor of the World in the works of Good-Mind for Mazda. And the Kingdom belongs to Ahura, who for the needy has appointed a Shepherd”.

Mlt. also calls the *Ahuna Vairyā* “the great creed of Parsism, composed after Zaraθuštra’s day, but at so early a date that the key to its meaning seems to have been mostly lost”.

11. The most startling of all is the versions of Bishop Meurin :† “Supplication to thee, O prince of Angels (Ahura, St. Michael), Rightful Ruler of men, Leader on sanctity’s path. Thou that directs to God the good thoughts and actions of mankind, raising them up as a gift towards the Father on high. Yea, the dominion above and beneath is Ahura’s (St. Michael’s); the All-Wise made him victor renowned over the dragons of hell”.

Evidently the *drigu* is the *dragons* !!

The trans. of Mills is quoted at the beginning of Yas. XIX. (Sel. VIII, Introductory remarks).

I venture to give my own version for what it is worth. As can be seen it is made up by taking bits from various versions; but I think I have made a continuous sense out of it which hangs well together. The passage is indeed very obscure and we cannot quite say what the true version may be. Each writer (including myself) reads into it his own preconceived notions as can be easily seen.

VII. b. Ašem *vohū*.

This is among the most frequently used of the Avestan prayers. Geld. in *Grund.* (Vol. II, p. 27) thinks that it is prose, but in the Av. text (Vol.

* The orig. of Barth. runs thus:—Wie der beste Oberherr, so der (beste) Richter ist er (nämlich Zaraθuštra) gemäss dem heiligen Recht, der des guten Sinnes Lebenswerke dem *Mazdā* zubringt, und (so) die Obergewalt dem *Ahura*, er (Zaraθuštra), den sie den Armen als Hirten bestellt haben. (Quoted by Mlt. E.Z., p. 161, ftn. 2.) † Quoted by Khandalayala, op. cit., p. 10.

II, p. 35) he prints it as three lines of verse, the lines ending at the 4th, 8th and 12th words. Kan. prints it similarly as metrical. Though most frequently used in the ritual it is certainly not of the same sanctity as the *Yaṣṭā ahū vairyō* (VII. a). There is a very fine article on its inner significance in *Cherāg* (Vol. XVI, 1915, p. 632). There are frequent references to this prayer in the Av. itself by the name of *Aśem* or *Aśa-Vahiṣṭa*. (Barth., Wb. 238–39). The second section of the *Baṣṭā Yaṣṭ* (Yas. XX) is an ancient Av. commentary on this verse.*

Aśa is the keynote of all Zarāṇuṣṭra's teaching. It is the Law of Ahura, the plan of Ahura about the development and the progress of the Universe. For mankind, it means living the life in accordance with the Divine Law—for that is the only way in which the mortal may help the progress of the world. It implies a life led according to the laws of Truth and Purity—everything in fact which is implied by the word धर्म. “Righteousness” is the word which is nearest in sense to *Aśa*—“righteousness” in the sense in which Jesus has used it. The earlier writers, e.g. Haug, saw in this word only the outer ritual purity and sacrificial observances. But this sense came to attach to the word only in later agos when the spirit of *Aśa* was lost and only the letter was left.

This verse has no word intrinsically difficult but every scholar practically has given a different rendering of it.

1. The Skt. of Nair. runs as follows:—

पुण्यं समद्वि उत्कृष्टतरा (अत्युत्तमा) अस्ति । (समद्विरकैव पुण्यस्य उत्तमा । यतो या काचित् शुभा समद्विवाच्छते [वांच्छयते] सा सर्वापि पुण्यमश्च अस्ति ।

श्रीभनमस्ति (किल तप्युष्मेव श्रीभनमस्ति) । श्रीभनः (किल सः श्रीभनः सुंदरबपो) स्तौ ।

यः पुण्य प्रचारयिता (किल यः पुण्यं प्रवर्तमानं करोति) अतःपरः पुण्यः (किल स्वयं च अत्युत्कृष्ट-पुण्यकारी) ॥ †

2. Mills (S.B.E., XXXI, p. 266):

“A blessing is Righteousness (called) the best; there is weal, there is weal to this man when the Right (helps) the Righteousness best (when the pious man serves it in truth) ”.

He adds in a ftn. (loc. cit.)—“When *Aśa* is for *Aśa Vahiṣṭa* ”.

3. Dar. (S.B.E., XXIII, p. 22):

“Holiness is the best of all good. Well it is for it, well is it for that holiness which is perfection of holiness ”.

4. Haug (p. 14 1, ftn. 2):

“Righteousness is the best good, a blessing it is; a blessing be to that which is righteousness towards *Aśa Vahiṣṭa* (perfect righteousness) ”.

* Sel. VIII 6; Haḍ. I (Yt. XXI) also recites the praises of the *Aśem*. † Bharucha remarks : “the Skt. trans. is correct as far as the Pah. rendering goes. But the same cannot be said of it as regards the original Av.”.

He adds; “‘Righteousness’ here and elsewhere where it translates *aśem* means ‘what is right or meritorious’ in a ritualistic or materialistic sense, and does not necessarily imply holiness any more than the Sanskrit यज्ञः does”. This view, characteristically of the Western scholar, is not accurate at all. The earlier sense is in fact more spiritual than the later use of the word. This is true not only of the word *aśa* but others also.*

5. Kan. trans. (Kh. A. b. M., p. 1):

“Righteousness is the best good† (and it) is happiness. Happiness is to him who is righteous for the sake of (i.e. in the matter of) the best righteousness”.

It may be noted that in Guj. we use the word આશોર્ત‡ for the Av. Aśa. There is no mistake about the sense because we have the inherited tradition of millenniums as regards this word.

6. Barth. translates|| in a very ingenious manner and Reich. (A.R., pp. 173–4) and Mlt. (E.R.P., p. 116) merely retranslate him. Mlt. trans. thus:

“Right is the best good: it falls by desire, it falls by desire to our portion, even our right to that which is the best right”.

The word *uṣṭā* is taken as an adv. to mean “according to our desire”. Curiously enough he takes *ahmāi* as 4/3 of *aśem* (Reich. § 402) which is found but very rarely in G.A. (Jack., A.G., § 389; Kan., A.G., § 210, ftn. 3).¶ It is however better to take *ahmāi* as 4/1 of the dem. pron. (આસ્તે) especially as we have a similar Gāθ. passage, *uṣṭā ahmāi yahmāi uṣṭā kahmāi-cit* (Gaθ. Uṣṭ., Yas. XLIII. 1)**. Barth. regards this as a play on the various senses of *aśa*; *aśa* “the best doing” and *aśa* “the best reward” (Reich., loc. cit.). Mlt. explains (E.R.P., p. 116): “Primarily denoting abstract Right, the divine order, it (*Aśa*) comes to mean (2) right-doing, action in accord with Right, and (3) a man’s rights as determined by that divine order He who lives rightly gets his rights in the end, and therefore

‘because right is right to follow right

‘Were wisdom in the scorn of consequence.’

This note by Mlt. is a remarkable instance of how some Western scholars read European ideas and even words into Eastern scriptures. The third sense of “right” given by Mlt. most assuredly cannot be read into *aśa*. The temptation of word-play has been too strong for Dr. Moulton!

* See, e.g., the word *savaγhō* Yas. LX. 1. † Kan. uses the Pers. word نعمت (*nemat*) which means a blessing or a good thing granted by God. ‡ Often spelt આશોર્ત. || Wb. 233: “Aśa ist das beste Gut: nach Wunsch wird es, nach Wunsch uns zu teil das Aśa für das beste Aśa.” ¶ This corresponds to આસ્તે (4/3 of આચાર્ય) in Veda, see Grass. Wb. 164. ** See last verse of Yas. XLIV, Sel. XVI.

7. One more trans., that of Sp., may be added though it is not literal for the last phrase. He says:

“Purity is the best good: happiness, happiness is to him, namely to the best pure in Purity.”

Khandalavala in his paper mentioned above quotes the following from Hād. I: “Whoever recites the Ašem with believing enquiry in his mind, praises me who am Ahura Mazda; he praises the water, he praises the trees, he praises all good created by Mazda that is of rightful origin”.*

Khandalavala adds:†

“The fourth name of Ahura Mazda in the Ahura Mazda Yt. (Yt. I. 7) is *Aša Vahišta*, which represents the sublime order and harmony of all this ‘Changing World of changeless Law’. *Aša Vahišta* or *Ardibesht* is in later Zoroastrianism looked upon as the angel presiding over celestial Fire, who ministers to order and the preservation of things. *Aša Vahišta* however is the second *Ameshaspand* after *Vohu-Manō*, the Perfect Mind, and literally means the Highest Harmony. The meaning of the above quoted passage (from Hād. I, 4) now becomes clear. He who recites the *Ašem* with an inquiring mind praises the Divine Power and all the creation, in which he could see exquisite order prevailing everywhere, for *Aša* literally means order and regular motion, and the word bears a very wide significance as we carry the idea suggested by it from the physical into the moral and intellectual worlds.

“The *Ašem* formula teaches that Purity (meaning Righteousness) is the highest Good; that it is a blessing only to those who practise it for its own sake, having but one aim—to try to reach up to the highest Righteousness—to the most perfect Harmony of thought, word and deed. In short, the *Ašem* teaches that virtue is to be practised for its own sake irrespective of the personal benefits it may bring to a man.”

VII c. Yējhē hātām.

This has been treated very fully in Yas. LVII. 4. (Sel. II., pp. 66–67, above).

* See S.B.E., XXIII, p. 311. The whole of this fragment, called Yt. XXI by Dar. is in praise of the Ašem Vohū. † Op. cit., pp. 18–19.

VIII.

VIII.

Baγān Yašt—Yasna XIX-XXI.

XIX. 1. § + perešat¹ Zaraθuštrō² Ahurēm³ (Mazdām)⁴:

+ “ Ahura⁵ (Mazda)⁶ muinyō⁷

spēništa⁸,

+ dātare⁹ gaθanāgām¹⁰ astvaiti-nām¹¹, (aśāum)¹²;

+ ciṭ¹³ avat¹⁴ vacō¹⁵ ās¹⁶ Ahura¹⁷
(Mazda)^{18*}

+ yaṭ¹⁹ mē²⁰ frāvaocō²¹?

2. § “ para¹ asmēm², para³ āpēm⁴,

para⁵ zām⁶, (para⁷ gām⁸), para⁹ urvarām¹⁰,

+ para¹¹ Ātrem¹² Ahurahe¹³
(Mazdā)¹⁴ puθrem¹⁵,

para¹⁶ narem¹⁷ aśavanem¹⁸

+ para¹⁹ daēvāis²⁰-ca²¹ xrafstrāiš²²
(mašyāiš²³-ca²⁴),†

para²⁹ vispa³⁰ vohū³¹ (mazdaðāta³²)
aśa-ciōra³³”.

3. āat¹ mraot² Ahurō³ Mazdā⁴:

“ baγā⁵ aēša⁶ ās⁷ Ahunahe⁸ Vairyehē⁹, | + Spitama¹⁰ (Zaraθuštra¹¹),
yaṭ¹² tē¹³ frāvaocēm¹⁴.

4. “ para¹ asmēm² . . . (mazdaðāta³²) aśa-ciōra³³”..‡

5. hāl-mē² baγā³ Ahunahe⁴ Vairyehē⁵, Spitama⁶ Zaraθuštra⁷, anapyūχ-
da⁸ anapišūta⁹ srāvayamna¹⁰ satēm¹¹ paiti¹² anyaēšām¹³ raθwām¹⁴
gāθanām¹⁵ anapyūχdanām¹⁶ anapišūtanām¹⁷ srāvayamnanām¹⁸:
āat¹⁹ aipyūχda²⁰ aipišūta²¹ srāvayamna²² dasa²³ paiti²⁴ anyē²⁵
ratavō²⁶.

6. yas¹-ca² mē³ aētahmi⁴ aŋhvō⁵, yaṭ⁶ astvainti⁷, Spitama⁸ Zaraθuštra⁹,
baγām¹⁰ Ahunahe¹¹ Vairyehē¹² marāt¹³, frā¹⁴-vā¹⁵ marō¹⁶ drenjayāt¹⁷,
frā¹⁸-vā¹⁹ drenjayō²⁰ srāvayāt²¹, frā²²-vā²³ srāvayō²⁴ yazāite²⁵; ḡrīs²⁶-
ciṭ²⁷ tarō²⁸ peretūm²⁹-ciṭ³⁰ hē³¹ urvānem³² vahištēm³³ ahūm³⁴ fra-
pārayeni³⁵ āzem³⁶, yō³⁷ Ahurō³⁸ Mazdā³⁹, ā⁴⁰ vahištāt⁴¹ aŋhaot⁴², ā⁴³
vahištāt⁴⁴ Aśat⁴⁵, ā⁴⁶ vahištaēibyō⁴⁷ raocebyō⁴⁸.

7. yas¹-ca² mē³ aētahmi⁴ aŋhvō⁵, yaṭ⁶ astvainti⁷, Spitama⁸ Zaraθuštra⁹,
baγām¹⁰ Ahunahe¹¹ Vairyehē¹² drenjayō¹³ aparaodayete¹⁴, yaṭ¹⁵

* Ahura-Mazō, Geld.

† Geld, marks this line as “ suspicious,” i.e. a probable interpolation.

‡ As in verse 2.

VIII.

Baγān Yašt—Yasna XIX-XXI.

XIX. 1. Zaraθuštra² asked¹ Ahura³ Mazda⁴; “O Ahura⁵ Mazda⁶, (Thou) Spirit⁷ most holy⁸, Creator⁹ of the corporeal¹¹ worlds¹⁰, (and) Righteous¹², what¹³ was¹⁸ that¹⁴ word¹⁶, O Ahura¹⁷, which¹⁹, O Mazda¹⁸, Thou didst declare²¹ unto me²⁰ ?

2. “(The word which was) before¹ the heavens², before³ the waters⁴,* before⁵ the earth⁶, before⁷ the creatures^{8†}, before⁹ the trees¹⁰, before¹¹ the Fire¹², the Son¹⁶ of Ahura¹³ Mazda¹⁴, before¹⁸ the holy¹⁸ man¹⁷, before¹⁹ the evil-ones²² both^{21†} daēva²⁰ and²⁴ mortal²³, before²⁵ all²⁶ the corporeal²⁸ life²⁷, before²⁹ all³⁰ the good³¹ creation-of-Mazda³²,|| the seed of Aša³³.”

3. Thereupon¹ Ahura³ Mazda⁴ said²: that⁶ was⁷ the hymn^{5*} Ahuna⁸-Vairyā^{9†}, O Spitama¹⁰ Zaraθuštra¹¹, which¹² I did declare¹⁴ unto thee¹⁸.

4. “(The word which was) before¹ the heavens², creation-of-Mazda³², the seed of Aša³³.

5. “This¹ hymn³ of mine², Ahuna⁴-Vairyā⁵, O Spitama⁶ Zaraθuštra⁷, intoned¹⁰ without-interruption⁸ (and) without-omission⁹ (is) equal-to¹² a hundred¹¹ of other¹³ holy^{14*} chants^{16†} intoned¹² without interruption¹⁶ (and) without-omission¹⁷: even¹⁹(when) intoned²³ with-interruption²⁰ (and) with-omission²¹ (it is) equal-to²⁴ ten²³ other²⁵ holy²⁶ (chants).

6. “And² who(-soever)¹ in this⁴ life⁵, namely^{6*} the corporeal⁷, O Spitama⁸ Zaraθuštra⁹, (this) hymn¹⁰ Ahuna¹¹ Vairyā¹² of mine³ doth mentally-repeat¹³; and^{16†} further¹⁴, mentally-repeating¹⁶ doth mutter¹⁷ (it); and^{19†} further¹⁸, muttering²⁰ doth chant-(it-aloud)²¹; and^{28†} further²², chanting-(aloud)²⁴ doth praise²⁶ (it);—his³¹ soul³² shall I³⁶, who³⁷ (am) Ahura³⁸-Mazda³⁹, help-to-cross³⁵ even³⁰ across²⁸ the Bridge²⁹ to the best³³ world³⁴, yea²⁷ unto the three²⁶ (regions)—unto⁴⁰ the highest⁴¹ world⁴², unto⁴³ Perfect^{44†} Righteousness⁴⁵, unto⁴⁶ the Light⁴⁷ Eternal^{48†}.

7. “And² who(-soever)¹ in this⁴ life⁵, namely⁶ the corporeal⁷, O Spitama⁸ Zaraθuštra⁹, (while) muttering¹⁸ (this) hymn¹⁰ Ahuna¹¹ Vairyā¹²

Verse 2. * Orig. sg. † I.e. “animals”; orig. sg. ‡ Lit. “and”. || Lit. “created by-Mazda”. Verse 3. * Lit. “piece”. † Orig. gen. Verse 5. ‡ Lit. “possessing truth.” || Gāθas. Verse 6. * Lit. “which”. † Lit. “or”. ‡ Lit. “highest” or “best”.

vā¹⁶ naēmēm¹⁷, yat¹⁸ vā¹⁹ ḡrišum²⁰, yat²¹ vā²² caθrušum²³, yat²⁴ vā²⁵
 pantaŋhum²⁶, pairi²⁷-dim²⁸ tanava²⁹ azem³⁰, yō³¹ Ahurō³² Mazdā³³,
 urvānem³⁴ haca³⁵ vahištāt³⁶ aŋhaot³⁷ avavaitya³⁸ bāzاس³⁹-ca⁴⁰ fra-
 θas⁴¹-ca⁴² pairi⁴³-tanuya⁴⁴ yaθa⁴⁵ īm⁴⁶ zā⁴⁷. asti⁴⁸-ca⁴⁹ īm⁵⁰ zā⁵¹
 avaiti⁵² bāzō⁵³ yavaiti⁵⁴ fraθas⁵⁵-cit⁵⁶.

8. frā¹-ca² aētaṭ³ vacō⁴ vaoce⁵, yat⁶ ahumat⁷ yat⁸ ratumat⁹, para¹⁰
 avaiñhe¹¹ ašnō¹² dāñhōit¹³ para¹⁴ āpol¹⁵, para¹⁶ zemō¹⁷, para¹⁸
 urvarayā¹⁹, para²⁰ gēuš²¹ caθware²²-paitištānayā²³ dāñhōit²⁴,
 para²⁵ narš²⁶ ašaonō²⁷ bipaitištānahe²⁸ zēθāt²⁹, para³⁰ avaiñhe³¹
 hū³² ḡwarštō³³-kehrpya^{34*}, ape³⁵ Amešanām³⁶ Spēntanām³⁷
 dāhīm³⁸.
9. frā¹-mē² spanyā³ Manivā⁴ vavaca⁵, vīspām⁶ ašaonō⁷ stīm⁸, haitīm⁹-
 ca¹⁰ bavaintīm¹¹-ca¹² būšyeintīm¹³-ca¹⁴, šyaoθnō-tāitya¹⁵: šy a o -
 θ e n a n ḡ m¹⁶ a ḡ h ē u š¹⁷ M a z d ā i¹⁸.
10. aētaṭ¹-ca² aēšām³ uχðanām⁴ uχðotemem⁵ yāiš⁶ yava⁷ fra⁸-ca⁹
 vaoca¹⁰, frā¹¹-ca¹² mruyē¹³, frā¹⁴-ca¹⁵ vaχṣyete¹⁶; asti¹⁷ zī¹⁸ ana¹⁹
 avavat²⁰ uχðata²¹ yaθa²² yat²³ dīt²⁴ vīspō²⁵ aŋhuš²⁶ astvā²⁷ āsaχṣat²⁸
 saχṣās²⁹ dadarānō³⁰ ni³¹ pairi³² iriθyāstat³³ haraite³⁴.
11. aētaṭ¹-ca² nō³ vacō⁴ frā-vaoce⁵ saχṣāēm⁶-ca⁷ hišmāirīm⁸-ca⁹
 yaθna¹⁰ kahmāi-cit¹¹ hātām¹² ašāt¹³ haca¹⁴ yat¹⁵ vahištāt¹⁶.
12. yaθa¹ frā²-iда³ āmrəo⁴ t⁵, yat⁶ dim⁷ ahūm⁸-ca⁹ ratūm¹⁰-ca¹¹ ādadat¹²,
 iθa¹³ dim¹⁴ para¹⁵-cinasti¹⁶ yim¹⁷ Ahurem¹⁸ Mazdām¹⁹ Manas¹⁹-
 paoiryāeibyo²⁰ dāmabyō²¹. y a θ a²² īm²³ vīspanām²⁴ mazištēm²⁵
 cinasti²⁶; a θ a²⁷ ahmāi²⁸ dāmān²⁹ cinasti³⁰.
13. yaθa¹ Mazdā² hujitiš³ v a ḡ h ē u š⁴ iда⁵ ḡritim⁶ tkaēšem⁷ ādrēn-
 jayeiti⁸; d a z d a⁹ Ma n a ḡ h ū¹⁰ para¹¹ īm¹² iда¹³ Ma naŋhe¹⁴
 cinasti¹⁵;† yaθa¹⁶ fradaχṣtārem¹⁷ Ma naŋhe¹⁸ Ma naŋhō¹⁹ aēta-

* Thus Kan.; Geld. has the words separate. † Geld. and Reich. have no stop here, but after Ma naŋhe¹⁸: I have followed Haug's arrangement.

of mine³ doth omit¹⁴ (therefrom) whether^{15 16} a half¹⁷ or^{18-19*} a third²⁰, or^{21-22*} a fourth²³, or^{24 25*} a fifth²⁶ (portion), his^{28†} soul³⁴ shall I³⁰, who³¹ (am) Ahura³² Mazda³³, turn²⁹ away²⁷ from³⁵ the best³⁶ world³⁷; to as-much³⁸ (distance) as⁴⁵ (is) this⁴⁶ earth⁴⁷ in-length³⁹ and⁴⁰ in-breadth^{41†} shall I turn⁴⁴ (him) away⁴³. And⁴⁹ this⁵⁰ earth⁵¹ is⁴⁸ even⁵⁶ as-much⁵² in-length⁵³ as⁵⁴ in-breadth⁵⁵.

8. “And² clearly¹ did I proclaim⁵ this³ word⁴, which⁶ leadeth-to-the-Ahu⁷ (and) which⁸ leadeth-to-the-Ratu⁹ (likewise), before¹⁰ the creation¹³ of yonder¹¹ heavens¹², before¹⁴ (the creation) of water¹⁵, before¹⁶ (that) of the earth¹⁷, before¹⁸ (that) of vegetation¹⁹, before²⁰ the creation²⁴ of four²²-legged²³ animals²¹, before²⁶ the birth²⁹ of man²⁸ righteous²⁷ (and) erect^{28*}, before³⁰ the creation³⁸ of yonder³¹ sun³² into (his) shapely^{33†}-form³⁴, (yea) even³⁵ (before) the creation³³ of the Holy³⁷ Immortals³⁶.

9. Forth¹ (into existence) did call⁶ the Holier³ of my² (two) spirits⁴ all⁸ the creation⁸ of holiness⁷, (that which is) existing⁴, and¹⁰ (that which has) been¹¹, and¹² (that which is) going-to-be¹³ as-well¹⁴, through-(repeating)-the Šyaoθna¹⁶: (that is) Šyaoθnanāqm¹⁶ aŋhēuš¹⁷ Mazdāi¹⁸.

10. And² of (all) these³ prayers⁴ this¹ (is) the most-efficacious^{5*}, which^{6†} was ever⁷ uttered¹⁰ aloud⁸, or^{12†} is (ever) spoken¹³ aloud¹¹, or^{15†} shall (ever) be uttered¹⁶ aloud¹⁴; for¹⁸ in it^{19||} is¹⁷ such-great²⁰ power^{21¶}, that²² if²³ all²⁵ the corporeal²⁷ world²⁸ should comprehend²⁸ it²⁴, (then) comprehending²⁹ (it and) retaining (-it-) in-mind^{30**} (they) would-protect-themselves^{34††} completely³¹ against³² death³³.

11. And² this¹ our³ prayer⁴ is-uttered-aloud⁵ (as) worthy-to-be-learnt⁶, and⁷ (as) worthy-to-be-meditated-upon⁸ as well⁹, yea¹⁰, for (any one) whomsoever¹¹ among* living¹² (mortals) on-account-of¹⁴ the Righteousness¹³ which¹⁵ (is) the best¹⁶, (which is taught therein).

12. When¹ (the worshipper) chants⁴ (this hymn) aloud², here³ while⁵ he recognises¹¹ Him⁶ (Ahura Mazda) (as) both^{8*} the Earthly-Lord⁷ and¹⁰ Heavenly-Master⁹, then^{12†} he acknowledges¹⁵ Him¹³, who¹⁶ (is) Ahura¹⁷ Mazda¹⁸, (as) first¹⁴ among the Beings²⁰ of-whom-(Good-)Mind¹⁹-(is)-the first^{20†}. (The phrase) yaθa²² (etc.) acknowledges²⁶ Him²³ (as) the greatest²⁵ of all²⁴; (and the phrase) aθa²⁷ (etc.) attributes³⁰ (all) creation^{29||} to Him²⁸.

13. (The phrase) vayhēuš⁴ (etc.) here⁵ affirms⁸ the third⁶ teaching⁷ namely¹ (that) good-life³ (is) for (the sake of) Mazda^{2*}; dazda⁹ manayhō¹⁰ here¹³ acknowledges¹⁶ Him¹² (as) beyond¹¹ the (Good-)Mind^{14†}; as¹⁶ Master¹⁷ of (Good-)Mind^{18†} (the word) Manayhō¹⁹, doth refer²² thus²⁰ to

Verse 7. * Lit. “whether”. † Orig. dat. ‡ ca^{4 2} is omitted. Verse 8. * Lit. “two-legged”. † Lit. “created”. Verse 10. * Lit., “the most a prayer”. † Orig. ins plu. ‡ Orig. “and”; -ca⁹ is omitted in the trans. || Orig. ins. ¶ “Word-effectiveness”, Reich. ** I.e. by acting up to its teaching. †† Orig. sg. Verse 11. * Lit. “of”. Verse 12. * Lit., “and”. † Lit., “thus”. ‡ Cf. Yas. LVII, 4, etc. (Sel. II, above). || Orig. plu. Verse 13. * I.e. good life is to be led in order to attain to Mazda; cf., Yas. LX. 12 (Sel. IV, above). † Vohu-Mano, Nair. has वृत्तम्. ‡ Lit. “to.”

vaitya²⁰ īm²¹ kārayeiti²²; śyaoθenānām²³ iθa²⁴ ahūm²⁵
kārayeiti²⁶.

14. yat¹ dim² dāmabyō³ cinasti⁴ Mazdā ī^{5*} iθa⁶ dim^{7†} yat⁸ ahmāi⁹
dāmān¹⁰; x̄śaθrem¹¹ Ahurā ī¹² cinsti¹³ tat¹⁴, Mazda¹⁵, tava¹⁶
x̄śaθrem¹⁷; drīgubiyō¹⁸ vāstārem¹⁹ cinasti²⁰ yaθa²¹ urva-
θem²² Spitamāi²³.
panca²⁴-tkaēsa²⁵.‡
vispem²⁶ vacō²⁷ fravākem²⁸, haurum²⁹ vacō³⁰ Ahurahe³¹ Mazdā³².

15. vahištō¹ Ahurō² Mazdā³ Ahunem⁴ Vairim⁵ frāmrāot⁶,
vahištō⁷ hāmō⁸ kārayat⁹.
§ hiōwat¹⁰ Akōll abavat¹¹ + antare¹³ (-ca¹⁴) drvantem¹⁵ am-
aya¹⁷ antare¹⁸-uxti¹⁹:— rūta¹⁶
“nōit²⁰ nā²¹ manā²², nōit²³ sañha²⁴, nōit²⁵ x̄ratavō²⁶,
“naēda²⁷ varena²⁸, nōit²⁹ uλda³⁰, naēda³¹ śyaoθna³²,
“nōit³³ daēnā³⁴, nōit³⁵ urvānō³⁶ hacinte³⁷”.||

16. aētat¹-ca² vacō³ Mazdāxtem⁴ θri⁵-afsmem⁶, caθru⁷-pištrem⁸, pan-
ca⁹-ratu¹⁰ rāti¹¹-hankereθem¹².
kāiš¹³ hē¹⁴ afsmān¹⁵?—humatem¹⁶, hūxtem¹⁷, hvarštēm¹⁸.

17. kāiš¹ pištāiš²?—aθravā³, raθaēstā⁴, vāstryō⁵-fṣuyās⁶, huiti⁷;
vispaya⁸ irina⁹ hacimna¹⁰ naire¹¹ aśaone¹² arš¹³-manāpha¹⁴, arš¹⁵-
vacapha¹⁶, arš¹⁷-śyaoθna¹⁸, ratuš¹⁹-mereta²⁰ daēnō²¹-sāca²² yejhe²³
śyaoθnaiš²⁴ gaēθ²⁵ aśa²⁶ frādente²⁷.

18. kaya¹ ratavō²?—nmānayō³, visyō⁴, zantumō⁵, dākyumō⁶, Zaraθuš-
trō⁷ puχdō⁸ ḥiḥām⁹ daχyunām¹⁰ yā¹¹ anyā¹² Rajōit¹³ zaraθuštrōit¹⁴.
caθru¹⁵-ratuš¹⁶ Rayal¹⁷ zaraθuštriš¹⁸.
kaya¹⁹ aijhā²⁰ ratavō²¹?—nmānyas²²-ca²³, visyas²⁴-ca²⁵, zantu-
mas²⁶ca²⁷ Zaraθuštra²⁸ tūiryō²⁹.

* Geld. and Reich. read *Mazdu*. † Geld. and Reich. read *təm*. ‡ Geld. prints these separately.

|| The last three lines are from Gāθ. Ute. (Yas. XLV. 2). The Gāθ. version spells the words differently; see notes.

Him²¹; (and) *śyaoθənanāqm*²³ here²⁴ refers²⁵ (to him as) the (active) Sovereign-Ruler²⁶.

14. When¹ (the phrase *ayhēuš*) *Mazdāi*⁵ acknowledges⁴ Him² (as Lord) of (all) creation^{3*}, then⁶ unto Him⁷ (is ascribed that) which⁸ (is indeed) His⁷ (own) creation^{10†}; (the words) *χšaθrəm*¹¹ *Ahurāi*¹² (etc.) acknowledges¹³ that¹⁴, O *Mazda*¹⁵, (which constitutes) Thy¹⁶ Power¹⁷; *drigyptyō*¹⁸ *vāstārəm*¹⁹ (etc.) indicates²⁰ as-it-were²¹ (one who is) a friend²² to *Spitama*²³.

(Thus) the five²⁴ (-fold)-teaching²⁵.

The whole²⁶ hymn^{27†} (is) a revelation²⁸, the whole²⁹ (is) the Word³⁰ of *Ahura*³¹ *Mazda*³².

15. The highest¹ *Ahura*² *Mazda*³ (first) repeated-aloud⁶ the *Ahuna*⁴ *Vairyā*⁵, (and then) the Highest⁷ did fashion⁹ the whole⁸ (creation).*

The Evil-One¹¹ was¹² (His) companion¹⁰, but^{14†} He repelled^{16†} the Wicked-One¹⁵ at-a-distance¹³ with this¹⁷ repelling¹⁸-speech¹⁹;

“Never²⁰ shall our^{21||} minds²² harmonise²⁷, nor^{23¶} (our) doctrines²⁴, neither^{2¶} (our spiritual) aspirations²⁶, nor-yet²⁷ (our) beliefs²⁸, neither^{29¶} (our) words³⁰, nor-yet³¹ (our) actions³², neither^{33¶} (our) hearts³⁴, nor^{35¶} (our) souls³⁶”.

16. And² this¹ hymn³ uttered-by-*Mazda*⁴ (is) in-three⁶-parts⁶, (and belongs) to-the-four⁷-classes⁸, (and) to-the-five⁹-Lords¹⁰, (and its) fulfilment¹²-(is)-charity¹¹.

Through what¹³ (arise) its¹⁴ (three) parts¹⁵?—(Through) good-thoughts¹⁶, good-words¹⁷ (and) good-deeds¹⁸.

17. With what¹ classes² (of men)?—The priest³, the warrior⁴, the prosperity-bringing⁶-agriculturist⁵ (and) the artisan⁷: in each^{8*} (of these classes a special) duty⁹ attaches-itself^{10†} to the holy¹² man¹¹ (which is to be fulfilled) by holy¹³ thoughts¹⁴, by holy¹⁶-words¹⁶ (and) by holy¹⁷-deeds¹⁸; (such a holy man) reveres²⁰-(his)-Teacher^{19†} (and) studies²² the Scriptures^{21†} (and) through his^{23||} actions²⁴ the worlds²⁵ advance²⁷ towards[¶] righteousness²⁶.

18. Who¹ (are) the Lords²?—He-of-the-house³, he-of-the-village⁴, he-of-the-province⁵, he-of-the-land⁶, (and) *Zaraθuštra*⁷, the fifth⁸ in those^{9*} lands^{10*} which¹¹ (are) other¹² than *Raya*¹³ of-*Zaraθuštra*¹⁴.

The *Raya*¹⁷ of-*Zaraθuštra*¹⁸ (has) four¹⁶-lords¹⁶.†

Who¹⁹ (are) the Lords²¹ of this²⁰?—He-of-the-house²² and²³ he-of-the-village²⁴ and²⁵ he-of-the-province²⁶ together-with^{27†} *Zaraθuštra*²⁸ (as) the fourth²⁹.

Verse 14. * Orig. 4/3. † Orig. plu. ¶ Lit., “word”. Verse 15. * I.e. the plan of the Almighty was first uttered forth in the *Yaśā* and then the Creation took place in accordance with that plan. † Lit., “and”. ¶ Lit. “spoke”; the idea being that the Word of *Ahura* kept away the Evil One. || Dual. ¶ nōig. Verse 17. * Lit., “all”. † Orig. pres. pt. atm. ¶ Orig. adj. || Lit., “whose”. ¶ Orig. ins. Verse 18. * Orig. gen. † Orig. adj. ¶ Lit., “and”.

19. **kat¹** humatēm²?—ašavanēm³ manas⁴-paoiryō⁶.
kat⁶ hūxtem⁷?—māθrō⁸ spēntō⁹.
kat¹⁰ hvarštō¹¹?—staotāiš¹² aša-paoiryaiš¹³-ca¹⁴ dāmēbīš¹⁵.

20. **Mazdā¹** frāmraot²; cīm³ frāmraot⁴?—ašavanēm⁵ mainyaom⁶-ca⁷
gaēθim⁸-ca⁹.
cvās¹⁰ frāmraot¹¹ fravākem¹²?—vahištō¹³ x̄sayamnō¹⁴.
cvāntem¹⁵?—ašavanēm¹⁶ vahištēm¹⁷-ca¹⁸ avasō¹⁹-x̄suθrem²⁰.

21. **baγām¹** Ahunahe² Vairyehē³ yazamaide⁴: Ahunahe⁵ Vairyehē⁶
yazamaidēm⁷ frasraoθrem⁸-ca⁹ framareθrem¹⁰-ca¹¹ fragāθrem¹²-
ca¹³ frāyaštīm¹⁴-ca¹⁵.
yejhē¹⁶ hātām¹⁷ āat¹⁸ yesnē¹⁹ paiti²⁰ . . .

XX. 1. frāmraot¹ Ahurō² **Mazdā³:** a š e m⁴ v o h u⁵ v a h i s t e m⁶
a s t ī⁷.
para⁸ ahmai⁹ vohu¹⁰ vahištēm¹¹ cinasti¹², yaθa¹³ x̄vaētavel¹⁴ x̄vaētā-
tēm¹⁵; v o h u¹⁶ v a h i s t e m¹⁷ a s t i¹⁸ aθa¹⁹ tkaešem²⁰ kārayeiti²¹.

2. u š t ī¹ a s t ī² u š t ī³ a h m ī⁴; uštatāitya⁵ vispēm⁶ ašavanēm⁷.
vispāi⁸ ašaone⁹ para¹⁰-cinasti¹¹, yaθanā¹² stāitya¹³ vispēm¹⁴ ašava-
nēm¹⁵ vispāi¹⁶ ašaone¹⁷ para¹⁸-cinasti¹⁹.

3. **y a t^{1*}** a š ī² v a h i s t ī³ a š e m⁴: para⁵-cinasti^{6†} vispēm⁷
māθrem⁸ vispāi^{9‡} māθrāi¹⁰, yaθa¹¹ asāi¹² x̄saθrem¹³ cinasti¹⁴, yaθa¹⁵-
ca¹⁶ zbayente¹⁷ ašaone¹⁸ ašem¹⁹ cinasti²⁰, yaθa²¹-ca²² x̄smāvōya²³
ašem²⁴ cinasti²⁵ yat²⁶ saošyantaēibyō²⁷.
θrāyō²⁸-tkaeša²⁹.
vispēm³⁰ vacō³¹ fravākem³², haurum³³ vacō³⁴ Ahurahē³⁵ **Mazdā³⁶**.

4. **Mazdā¹** frāmraot²; cīm³ frāmraot⁴?—ašavanēm⁵ mainyaom⁶-ca⁷

* V.l. hyat. † Geld. has a stop here but not after ašem. I have followed Kan. ‡ Geld. and Kan. both read ḡpēm and Geld. notes on v.l. here except māθrem. I have ventured to make this change to get uniformity with the construction of the previous verse.

19. What¹ (is) good-thought² ?—The holy³ first⁵-Mind⁴.*
 What⁶ (is) good-word⁷ ?—The holy⁹ Scripture⁸.
 What¹⁰ (is) good-deed¹¹ ?—(That done) through hymns-of-praise¹² and¹⁷
 by beings¹⁶ who-hold-Righteousness-as-the-first¹³.

20. Mazda¹ proclaimed-aloud². Whom³ did he (thus) proclaim⁴ ?—The
 righteous-one⁵ belonging-(both)-to-the-spiritual⁶ and⁷ to-the-material-
 world⁸. *

In-what-capacity¹⁰ did He pronounce¹¹ (this) revelation¹² ?—(As) the
 Supreme¹³ Ruler¹⁴.

Of-what-character¹⁵ (was he to whom this revelation was granted) ?—A
 holy¹⁶ and¹⁸ perfect¹⁷† (ruler who) exercises-no-despotic power¹⁹, 20. ‡

21. We adore⁴ the hymn¹ Ahuna² Vairyā³.* Of the Ahuna⁵ Vairyā⁶
 we do adore⁷ the loud-chanting⁸, and⁹ the low-murmuring¹⁰, and¹¹ the sing-
 ing-aloud¹², and¹³ the consecration¹⁴ too¹⁵.

yejhe¹⁶ hālām¹⁷, etc. (See Yas. LVII. 4)†.

XX. 1. Ahura² Mazda³ uttered-forth¹: *ašəm⁴ vohū⁵ vahištəm⁶ astī⁷*.
 (The worshipper) acknowledges¹² (Aśa to be) the highest¹⁴ good¹⁰ above⁸
 (all) this⁹ (worldly happiness), as-if¹³ (it were) the nearest-possession¹⁵ of-
 one's-very-Self.¹⁴* (*ašəm*) *vohu¹⁶ vahištəm¹⁷ astī¹⁸* thus¹⁹-lays down²¹ the
 (first) teaching²⁰.

2. *uštā¹ astī² uštā³ ahmāi⁴*: (this phrase) by (teaching how to win)
 happiness⁵* [with-the-words-*uštā-astī*-etc.⁵]* affirms¹¹ perfect⁶ righteous-
 ness⁷† (to be) the best¹⁰ for every⁸ follower-of-the-Law⁹ ‡; (and) thus¹²||
 because-of-the-strength¹³¶ (it gives to the soul) (this phrase) affirms¹⁹ per-
 fect¹⁴ righteousness¹⁶ (to be) the best¹⁸ for every¹⁶ follower-of-the-Law¹⁷.

3. *yat¹ asāi² vahistāi³ asəm⁴*: (this phrase) affirms⁶ the whole⁷ hymn⁸
 [Aśəm⁴ on-account-of-the-best³ Righteousness² (thought therein)], (to be)
 superior⁵ to every⁹ (other) hymn¹⁰; it ascribes¹⁴, as-it-were¹¹, (spiritual)
 strength¹³ to Righteousness¹² and¹⁶ Righteousness¹⁹ it ascribes²⁰ like-
 wise¹⁶* to the praying¹⁷ Saint¹⁸, and²² Righteousness²³ it ascribes²⁵
 indeed²¹* unto you²³, (ye) who²⁶ (are our) Saviours²⁷.

(Thus) the three²⁸ (-fold)-teaching²⁹.

The whole³⁰ hymn³¹† (is) a revelation³², the whole³³ (is) the Word³⁴ of
 Ahura³⁵ Mazda³⁶.

4.* Mazda¹ proclaimed-aloud². Whom³ did he (thus) proclaim⁴ ?—The

Verse 19. * Vohu Mano. Verse 20. * *ca* omitted. † Lit., "best". ‡ The words "ruler . . . power" are from the trans. of Mills. Verse 21. * Orig. gen. † Sel. II. XX. Verse 1. * Orig. dat. Verse 2. * This seems to be a play on the double meaning of the word. † I take here the lit. meaning of the word *āśavan*, "that which belongs to Aśa". ‡ Anhänger des Aśa, Barth., Wb. 246. || Lit., "as it were". ¶ Orig. 3/1. Verse 3. * Lit., "as it were". † Lit., "word". Verse 4. * Identical with Yas. XIX, 20' above except for the addition of the last *ca*.

gaēθim⁸-ca⁹.

cvās¹⁰ frāmraot¹¹ fravākem¹² ?—vahištō¹³ xšayamnō¹⁴.
cvantem¹⁵ ?—ašavanem¹⁸ vahištēm¹⁷-ca¹⁸ avaso¹⁹-xšaθrem²⁰-ca²¹.

5. bayām¹ Ašahe² Vahištahe³ yazamaide⁴: Ašahe⁵ Vahištahe⁶ yaza-
maide⁷ frasraoθrem⁸-ca⁹ framareθrem¹⁰-ca¹¹ fragāθrem¹²-ca¹³ fra-
yaštīm¹⁴-ca¹⁵
yejhē¹⁶ hatām¹⁷ āat¹⁸ yesnē¹⁹ paitī²⁰ . . .

XXI. 1. yesnim¹ vacō² ašaonō³ Zaraθuštrahe⁴: y e ī h ē⁵ h ā t ā m⁶
ā a t⁷ y e s n ē⁸ p a i t ī⁹.

y e ī h ē¹⁰ iða¹¹ Mazdā¹² yesnem¹³ cinasti¹⁴ yaθa¹⁶ dāta¹⁸ Ahurahe¹⁷;
h ā t ā m¹⁹ yasnem¹⁹ cinasti²⁰ yaθa²¹ haðbis²² jījisām²³.*

2. y ā ī h ā m¹ iða² ašaoninām³ Ārmaiti⁴-paoiryanām⁵ yasnem⁶ para⁷-
cinasti⁸ yaθa⁹ vahmem¹⁰ Amešaēibyo¹¹.
θrāyō¹²-tkaēṣa¹³.
vispem¹⁴ vacō¹⁶ yesnim¹⁶.
cīm¹⁷ aoi¹⁸ yasnō¹⁹ ?—Amešē²⁰ Spēntē²¹ paiti²² yasnahe²³.

3. āat¹ mraot² Mazdā³.†

“ ušta⁴‡ ahmāi⁵ yahmāi⁶ ušta⁷‡ kahmāi⁸-cit⁹
vasa¹⁰||-xšayās¹¹ Mazdā¹² dāyāt¹³ Ahurō¹⁴ ”.

4. cīm¹ aētaya² paiti³-vaca⁴ paityāmraot⁵ ?—uštatātem⁶ paityā-
mraot⁷¶, uštatātya⁸-ca⁹ vispem¹⁰ ašāvanem¹¹ hentem¹²-ca¹³ bava-
tem¹⁴-ca¹⁵ būšyantem¹⁶-ca¹⁷¶ vahištēm¹⁸ vahištō¹⁹ paityāmraot²⁰,
vahištō²¹ Mazdā²² paityāmraot²³ vahištēm²⁴ ašāvanem²⁵ vahištāi²⁶
ašaone²⁷.

5. bayām¹ Yejhē²-Hātām³ hufrāyastām⁴ ašaonīm⁵ yazamaide⁶.
yejhē⁷ hātām⁸ āat⁹ yesnē¹⁰ paitī¹¹ . . .

* Geld. has the last three words with the next verse. † The passage following is orig. Gāθ. (Yas. XLIII. 1). ‡ Gāθ reads ušta. || vasā-°, Gāθ. ¶ Geld. has no stop after the 7th word, but has one after the 17th.

righteous-one⁶ belonging-(both)-to-the-spiritual⁶ and⁷ to-the-material-world⁸.

In-what-capacity¹⁰ did He pronounce¹¹ (this) revelation¹² ?—(As) the Supreme¹³ Ruler¹⁴.

Of-what-character¹⁵ (was he to whom this revelation was granted) ?—A holy¹⁷ and¹⁸ perfect¹⁷ (ruler, who) also²¹ exercises-no-despotic-power^{19,20}.

5. We adore⁴ the hymn¹ Aśa² Vahiṣṭa^{3*}. Of the Aśa⁵ Vahiṣṭa⁶ we do adore⁷ the loud-chanting⁸, and⁹ the low-murmuring¹⁰, and¹¹ the singing-aloud¹² and¹³ the consecration¹⁴ too¹⁵.

yejhe¹⁶ hātām¹⁷ etc. (see Yas. LVII. 4)†.

XXI. 1. The hymn^{2*} worthy-of-adoration¹ of the Holy³ Zaraθuṣtra⁴ (is) *yejhe⁵ hātām⁶* etc.

yejhe¹⁰ (etc.), here¹¹ (this phrase) indicates¹⁴ the worship¹³ of Mazda¹² as¹⁵ by a creature¹⁶ of Ahura¹⁷.

hātām¹⁸ indicates²⁰ the worship¹⁹ [of (those) Beings¹⁸]† who²¹‡ desire-to-live²³ with the Truth²².||

2. *yākhām¹* (etc.), here² (this phrase) indicates³ the worship⁶ of the Holy Beings^{3*} of-whom Armaiti⁴-(is)-the-first⁵ (to be) the best⁷, (being) as-it-were⁹ the praise¹⁰ of the (Holy) Immortals¹¹.†

(Thus the) three¹² (-fold)-teaching¹³.

The whole¹⁴ hymn¹⁵‡ (is) worthy-of-adoration¹⁶.

About¹⁸ whom¹⁷ (is) this hymn¹⁹ ?—About²² the Holy²⁰ Immortals²¹ in the Yasna²³.||

3. Then¹ spoke² Mazda³:

“ Happiness⁴ unto him⁵, from whom^{6*} happiness⁷ (reaches), anyone^{8, 9}; may Mazda¹² Ahura¹⁴, the Supreme-Ruler^{10, 11}† grant¹³ (this) ”.

4. What¹ hath He proclaimed⁵ in this² verse^{3 4*} ?—He hath proclaimed⁷ (how to win supreme) happiness⁶; thus⁹† with (-the-words-) *uṣṭā* (-etc.)^{8*} the Supreme¹⁹ (Lord) hath proclaimed²⁰ the highest¹⁸ (happiness) unto every¹⁰ holy-person¹¹, who-is¹², or¹³‡ who-was¹⁴ or¹⁵‡ who-shall be¹⁶.|| The Supreme²¹ Mazda²² hath proclaimed²³ the best (and) holiest²⁴ (verse) unto the best²⁶ of holy-persons²⁷||.

5. We adore⁶ the hymn¹ Yejhe²-Hātām³ well-consecrated⁴ (and) holy⁵. Yejhe⁷ hātām⁸, etc. (See Yas. LVII. 4)*.

Verse 5. * Orig. gen. † Sel. II. XXI. Verse 1. * Lit., “word”. † *hātām*.

The word according to the tradition refers to the Holy Immortals, see Dar. quoted above at p. 67. For the construction see above Yas. XX. 3. ‡ *yaθa* || Orig. 3/3. Verse 2. * Fem. † Orig. dat. ‡ Lit. “word”. || Orig. gen. Verse 3. * Orig. dat. † Lit. “Ruler” at will¹⁰. Verse 4. * I.e. in “Happiness unto him, etc.” quoted in verse 3. † Lit., “and”. ‡ *ea*. || *-ca¹⁷* omitted. ¶ Orig. 4/1. Verse 5. * Sel. II.

NOTES.

The *Bayān* (or *Bayām*) *Yašt* is the name given to the three Chapters (XIX–XXI) of the Yasna, which form a sort of commentary on the three Sacred Prayers (Sel. VII). The word *baya* f. (see below verse 3) meant originally a part (भाग) and is applied specially to a part of the Scriptures; hence it comes to mean a hymn or a sacred verse.* And these three chapters extolling the “merits” of the three prayers are appropriately named *Bayān Yašt*. It may be noted in passing that the 14th Book of the original Avestic collection of 21 *Nasks* was also named *Bayān Yašt*. It was said to have had 17 sections “of great beauty” and it dealt with the chief deities (*baya* m., भग) of Avesta, viz., Ahura Mazda and the Holy Immortals.† Yasna XIX is a commentary on the Yaθā. Yasna XX refers to the Aṣem. It is also called the *Hā Frāmraoł* from its first word. And Yasna XXI deals with Yejhē hātām.

Yasna XIX.

1. Haug—Essays on the Religion of the Parsis, pp. 185–189.
2. Mills—S.B.E., XXXI, pp. 259–266.
3. Reichelt—Avesta Reader, pp. 73–75 (text) and pp. 174–176 (notes).
4. Kanga—Yaçna and Vispered (Gujarāti trans., 1886), pp. 88–94.

Mills says by way of introduction (S.B.E., XXXI, p. 259, ftn.): “The obvious errors contained in this ancient comment cannot destroy its great interest as a specimen of early exegesis The *Ahuna Vairya* is in the *Gāthic* dialect and the *Ahunavaiti* metre. This *Zand* (commentary)‡ is in the *Zend* (sic)”.

In order to point out “the obvious errors”, Mills gives his own version of Yaθā in the beginning:

“As the *Ahū* is excellent so (is) the *Ratu* (one who rules) from the righteous order, a creator of mental goodness and of life’s actions done for Mazda: and the Kingdom (is) for Ahura which to the poor shall offer a nurturer.”

1. *mainyō*—8/1. Spirit. The word is applied to divine beings who have no visible physical forms. Nair. says આદ્યમુર્ત્તે. In Guj. we use the word મૈનો in the same sense.

spēniśta—8/1 sup. of *spēnta*. The holiest. The word is used most often with the word *mainyu* (Barth., Wb. 1618). The Skt. trans. says મહત્તર or ગુરૂત્વ wherever the word occurs.

dātarə—8/1 of *dātar* (धाट).

aśāum—8/1. The Holy One. Kan. explains this as an irregular form for *aśavan* which is the usual 8/1 (Dict., p. 64). He also quotes in A.G.,

* Kan., Dict., p. 364.

† Haug, p. 132.

‡ Cf. Yas. LVII. 8 (p. 68 above).

§ 142 (p. 102) the forms *āθraom** (from *āθravan*, a religious teacher), *θrizafəm†* (from *θrizafan*, three-jawed), and *yum‡* (from *yvan*, youth).

cit—Cf. Yas. IX. 3, etc. above.

avat—1/1 n. That.

ās—See as above, Yas. XII. 7.

2. *asməm*—2/1 m. The sky. The word is used in contrast to *zām* the earth. The declension here is thematic (i.e. of the *a*-stems), the orig. form being *asman*. O. Pers. is *asmānam*|| used in the Insc. of Darius and Xerxes at Persepolis. The word is also found as *asan*.¶ It is cognate with Skt. अश्मन् (stone); in Av. the word also means stone. The Pers. اسمان (āsmān), sky and سنگ (sang), stone are derivatives. The word पर्वत is found in RV. in the sense of cloud.** A similar connection of meaning is found between the pairs *cloud* and *clod*, *rack* and *rock*. Barth. (loc. cit.) suggests that the sky was supposed to be made of stone.

zām . . . qām. The metre seems to show that one of these (probably *qām*) is a later interpolation. Nair. says प्राक् जगत्याः | प्राकगोः | Kan. understands by *qām* the whole animal creation. Cf. Yas. IX. 29.

Atrəm—Cf. Yas. IX. 1. He is almost always called *Ahurāhe Mazdā puθra* (Ny. V.).

para narəm aśavanəm—The Pah. version says that *Gayomard* (Av. *Gaya Marstan*) is referred to. In the Pah. invocation to the *Fravašis* he is called *Gayomart nar ašō*.

para daēvāiś—Geld. marks this line as spurious. The sudden use of 3/3 in place of 2/1 supports this view. But see Jack., A.G., § 229; see also below *yāiś* in verse 9.

xrafstrāiś—3/3. Haug takes it as an adj. to *maśyāiś* and trans. “savage (cannibal) men”. Kan. says “wicked men”. Nair. has बुद्धिजडेभ्यः. Mills trans. similarly but adds (S.B.E., XXXI, p. 260, ftn. 4) “while the term may be applied to wild beasts one is strongly inclined to hold that foul insects are chiefly referred to”. Barth. (Wb. 538) says that the word *xrafstra* (n.) in the Gāθ. means “a wild beast” or “an evil beast”. In Y.A. the word is applied to vermin and foul insects who were regarded as the creation of *Ayrō-Mainyuś*. It also seems to be used for all the minor evil creation, spirits, goblins, etc., of weird shapes. The phrase *daēvāiś-ca xrafstrāiś maśyāiś-ca* is also found in Gāθ. Ahu., XXXIV. 5, where, according to Barth. (loc. cit., note 1), the words *daēvāiś* and *maśyāiś* may be taken attributively. The etymology is uncertain. The first part (*xraf-*) is probably cognate with *kəhrp* (body). Pers. خرفستار (kharfstar) means the same thing and is used in purely Z. literature. P.

* Vis. III. 7. † आ॒ थ्री॑ दाहिका; Yt. XIX. 50. ‡ Yt. XXII. 11, 12; Yt. XXIV. 58. || Also used contrasted with *būmi* (भूमि). ¶ Barth., Wb. 207. ** य दंखयन्ति पर्वतान् तिरः चक्षुद्भर्तव्यम् (RV., I. 19. 7); प वक्षणा अभिनत् पर्वतानाम् (RV., I. 32. 1.), etc.

Guj. has the word ખર્બલર used in the sense of one who possesses a robust body which can stand a lot of wear and tear.

vīspa—Note short final, a sign of later age.

mazda—*dā* (धा) to create. Created by Mazda.

aśa-ciθra—contrast *daēvō-ciθra* above. Ven. VIII. 21 (Sel. VI, verse 2)

3. *mraot*—3/1 impf. par. *mru* (मृ), to speak.

baya—1/1 f. Kan. says “parts” and thinks (Ij. Vis., p. 88, ftn.) that the three lines composing the *Yaθā* are referred to. Mills trans. “piece (of composition)”. Dar. says “hymn” or “sacred prayer”.* Barth. (Wb. 927) says “a piece out of the Scriptures, i.e. a hymn”. Pah. trans. says *frakart†* (section, part). Nair says विमञ्जना. In this sense the word is the same as Skt. भागः but is f. But the word is used in the other two genders as well. When n. it means “luck”, Skt. भाग्यम्‡. When m. it corresponds to Skt. भगः and means God. It is found in O. Per. also; *Baga vazarka Aura Mazda* (Ahuramazda, the Great God), Insc. Xerxes. In Y.A. it means “a divinity”, e.g. *Māgħem . . . bayəm raēvantəm*, Yt. VII. 5. The word is cognate with Russ. *Bogu*, God; Eng. *bogey*; P. Guj. બાજ (coll. બજ or બજ)||. The title of the Nask *Bayān Yašt* is evidently from this last *Baya*, m.

Spitama—Kan. trans. throughout this word by “holiest.”

aēśa refers to the *yaṭ* above in verse 1. See Barth., Wb. 33.

tē (v.l. *taṭ¶*)—4/1. ते, तुभ्यम्.

5. *mē*—Kan. takes this with *Ahuna Vairyā*. Haug takes it with *baya*. Mills says “which (i.e. the *Ahuna Vairyā*) especially belongs to me”.

anapayūχda—Barth. takes it as 7/1 of an abstract noun f. (Wb. 116); Kan. (Dict., p. 28) takes it as 1/1 p. pt. (f.) of *vac* with *api* and the neg. *an* qualifying *baya* and trans. “without interruption”. The idea is that while the verse is being repeated nothing else must be spoken in the middle. Nair. seems to mean the same thing when he says अनधिकोक्त्या (किल अविस्तार् अन्यात् सधे न वक्ति)। Reich. says “without insertion (of other words)” ; Haug trans. “without mistakes”; Mills says “without needless repetition”.

anapiśūta—Barth. (Wb. 115) says “not disarranged”; Kan. (also Mills) trans. “without omission” (*an* + *api* + *śu*, शु, to fall); Haug trans. “without mispronunciation”.** Nair. says अनधिकश्चेत्यल्लेन (किल न शेवे).††

* “Prière divine”. † Cf. *Yesnō kərətayo* above, Yas. LVII. 22. ‡ Cf. Eng. “portion”.

|| The word means a spirit or ghost; the phrase दावडामांनो बाज means Jack-in-the-box. ¶ Attraction of *yaṭ*. ** Mills adds a ftn. (op., cit. p. 261): “I do not think mispronunciation is here intended . . . I am strongly inclined to read *anapāṭuta*”. †† A very extraordinary rendering, but see the Pah. version below.

srāvayamna—1/1 pres. pt. caus. pass. f. */sru*. Being chanted. Cf. Yas. IX. 1.

satəm—शतम्. The syntactical use of this numeral is exactly as in Skt. (Whit. § 486 b, c.)

paiti with acc. means “equal to” (Reich. § 522).* The word is also used in the sense of “reward” or “return for service rendered” (esp. with reference to divinities) with the same construction.

raθwāṁ gāθanāṁ—Reich. says “Gāθās of *Ratu* force”. Bārth. (Wb. 1499) explains this, that the literal idea of the word, namely “the authority of the *Ratu*” receded into the background in course of time and the word got the generalised sense of “authority”. Generally however it was confined to mean authority of the holy books. Kan. trans. “precious” (कौसल्यी) i.e. “full of merit”†; Haug says “principal”; Mills trans. “prominent in the ritual”; Nair. says गुरुतराणाम्. The word *gāθā* need not be taken in the special limited sense but in the orig. meaning of “chants”. The old Av. texts, like the Vedic, had to be chanted.

āat—Even. Mills says “further”; Kan. says “but”; Nair. has चत्.

anyē—1/3 for 2/3 required with *paiti*.

ratavō—refers to the *gāθanāṁ* mentioned above.

6. *mē*—Mills and Haug take it with *ayhvō*. Better take it the same way as in the last verse.

aētahmi—7/1. In this, एतस्मिन्.

marāt—3/1 opt. pres. Shall recall (mentally), Haug. The */mar* is the Skt. स्. Nair. says अधोति [अधीते]. The idea is that the verse is mentally repeated.

marō—1/1 pres. pt. par. */mar*. Remembering. The participial stems in -*an̄t* often have the 1/1 in -*ō* (Jack., A.G., § 295). Haug trans. “in the course of recalling”. Mills says “having recalled”.

drəṇjayāt—“Shall mutter” (Reich.); Barth. (Wb. 772-3) says that the word means “to learn by heart”, to repeat constantly in a low voice as is done while learning something by heart; “shall undertone it” (Mills); Nair. says प्रजायं तदधीतं गुणयति † (किल कोमलौकुरते). It is a technical term used in ritual for muttering, corresponding to the जप.

srāvayāt—Shall chant aloud (in contrast to the above). “There are three expressions used for the recital of the sacred texts, viz. *mar*, ‘to recite’, *drəṇj* (or *frāmrū*), ‘to recite in a low tone’, and *srāvaya* (or *frasrāvaya*), ‘to recite with a loud voice observing musical accents’. The first expres-

* See also Barth. Wb. 824. † Kan. adds (Ij. Vis., p. 89, ftn.) that the word may be connected with चत् and hence would mean, in this context, “leading unto truth” i.e. serving as spiritual guides. Hence I have translated “holy”. ‡ Of. Guj. ગણગણવું to buzz, to mutter.

sion conveys the most general meaning, viz. ‘to repeat from memory’ (*mar*, अ-मार्, to recollect), which was very likely done in the same way as the Brahmanas repeat the verses of the *Rigveda*, observing the accents in general. *drəŋj* means evidently a peculiar kind of recital; it is chiefly applied to spells, and may be compared to the recital of the verses of the *Yajurveda*, which is done with a low voice, and monotonously. *frasrā-vaya* is the solemn recital in the form of a very simple tune, comparable to the *Sāmaveda* by the Brahmanas. This expression is pre-eminently applied to the *Gāthās*” (Haug, p. 142, ftn.). I am rather inclined to take these three terms as corresponding to the Skt. तृष्णीशंस्, जप् and गै respectively.

yazāite—“Should praise it” (Kan.); “prays to it” (Reich). “After chanting or reciting sacred verses one prays to them (the verse, or hymn, being considered a deity) with the formula: *Ahunəm Vairim yazamaidē*”. (Haug, p. 186, ftn.). The formula *staomi Aśem* is also used for the Aśem.

θriś-cit—All commentators (including Nair.) have taken this word to refer to the crossing of the bridge three times. Mills seems naturally puzzled at the idea of the triple crossing and attempts to introduce a new idea in his trans., “with even threefold (safety and speed)” and adds (S.B.E., XXXI, p. 261, ftn.): “three times seems to me to lack meaning, but it may have given rise to the foolish belief that the soul went three times before death to heaven”. I propose to take it as referring to the three regions referred to immediately after.

tarō—Across, निरस्.

pərətūm-cit—From √*par* to cross over (Barth. Wb. 851). Bridge. Here the reference is to the bridge—the *Cinvatō pərətuś*; the bridge which the soul crosses on the morning of the fourth day after leaving the body, and where it is judged by *Sraośa* and *Raśnu*. Nair. says चांदोर पुङ्लेन सेतुना. Cf. Kur. *purd*, Pers. پُل (pūl), bridge.

frapārayeni—1/1 sub. pres. caus. par. √*par*. I shall cause to cross over, i.e. help to cross over. Cf. Grk. πείρω, to pierce through; Goth. *faran*. Nair. says प्रापयामि. The same idea and the same words occur in Yas. LXXI. 16,* Ven. XIX. 30,† and Vis. VII. 1.

ā—Unto, with abl. Cf. *ā-darəyāł*, Yas. LX. 6, above.

raocōbyō—Note plu.; cf. Yas. XII. 1, above.

7. *aparaodayete*—Makes less (Kan.); omits (Reich.); Mills trans. “takes ought therefrom”; Nair. says परिहरति.

yat . . . *vā*—Whether.

naēməm—Half. Pers. نیم (nīm) half. Cf. *antara-naēmāt*, etc., Yas. LVII. 21.

* *frapārayāyhe urvānəm tarō Cinvatō pərətum.* † Sel. XIV.

ōriśum, caθruśum, paytaghum—A third, a fourth, a fifth (part). These are special formations only found in Av. and not paralleled elsewhere.

pairi . . . tanava—1/1 pres. sub. par. \sqrt{tan} with *pairi* to keep away from, to twist away from (Barth., Wb. 633).* Cf. *pairi-tē tanava urvānəm haca acištāt̄ ayaht̄*, Yas. LXXI. 15. Nair. says विश्वेषयामि.

dim—Cf. Yas. IX. 1.

avavaitya—Orig. 3/1 f. of *avavant̄*.† As much; Barth. (Wb. 175) takes it as 7/1 used adv. Nair. says तावन्नाचेण.

bāzas-ca—Kan. takes this as 2/1 of the n. stem and trans. “length” (Dict., p. 381) and *bāzō* below as adj. 1/1 meaning “long”. Barth. (Wb. 962) seems to take it as “in height” (7.1 ?)‡. Nair. says पिङ्डेन. Mills takes it in both places as “large”.

fraθas-ca—Nair. says पृथुलत्वेन. Kan. takes this in both places as he does *bāzas-ca*. Mills in both places takes it adj. and trans. “wide”.

pairi-tanuya—1/1 opt. pres. atm.

im—1/1 f. *iym*.

za—1/1 f. The stem is *za/əm* (च्छा). Jack. (A.G., § 318) explains this form as from $\times z\bar{m}$ (?) +*s*. The declension of this word is apt to be confounded with that of *zyām* (हिम), winter (Reich. § 384). Cognate are Grk. *xamai*, Lat. *humi*, Russ. *zemlyā*; Pers. *زما* (*zamī*) is a derivative.

asti . . . fraθas-cit—Nair. trans. अस्ति च इयं जगती तावन्नाचेण पिङ्डेन यावती पृथुलत्वेन. Haug and Mills regard this sentence as *Pāzand*, i.e. an explanatory parenthesis. *bāzō* is length, the meaning usually given is “height”. *fraθas-cit* refers to the breadth. Kan. takes these words as adj. f. 1/1 (Dict., p. 381).

8. *vaoce*—1/1 atm. plpft. \sqrt{vac} (Reich.); Kan. takes it as pft.

yat ahumat̄ yat ratumat̄—Barth. (Wb. 284) trans. “which contains the words *ahu* and *ratu*”. Mills also seems to agree with this idea.|| Haug trans. “about the heavenly lord and the earthly master”; and Kan. follows him when he says, “referring to the *ahu* and to the *ratu*”. The same two words occur also in Vis. I. 5. and Vis. II. 7. and the Pah. commentary on the former passage (quoted by Barth.¶) says: “that divine being (*mēnuk*) upon the path to whom one finds the Lord and the Teacher”. Nair. says, यत् स्वामित् यत् गुरमत् (इदं एतस्मात् प्रकटं यत् स्वामिनो गुरोर्घवणम्). The meaning seems to be that the *Ahuna Vairya* leads a man to *Ahu* and to *Ratu*.

avaijhe—6/1 m. That yonder. “That heaven as contrasted with this earth”.*

* परित् in RV. has a similar sense, used with acc.; परि द्यां जिक्या तनत् RV. VII 72. 8. † Kan., Dict., p. 52. ‡ See Reich. § 355. || S.B.E., XXXI, p. 262, ftn. 3, where he says that this refers “to the wording of the *Ahuna*”. ¶ Loc. cit. The Pah. passage runs: *ān mēnuk kē X' atād u dastawar dārēnd pa rās ī ū*. ** Reich. A.R., p. 174.

aśnō—6/1 of *asan*. See *asməm* verse 1 above.

dāyhōit—5 1 m. Creation. The usual form of the word is *dāhi* (see below, the last word of this verse).* The variant *dāyhi* is found only here. Cf. Skt. धायि (dwelling place) which occurs in RV., IV. 55. 7, and in other places.

-*paitištānayā*—Cf. *maiḍyō-paitištānās-ca* (Yas. LVII. 6; Sel. II).

narś aśaonō—Nair. as usual following the Pah. tradition takes this as a proper name and says प्राक् नरात् सुक्षामनात्..(गद्योमदीत्); cf. above verse 2. It may be noted that in Yas. XII. 7 (Sel. V.). Nair. says only नरं पुण्यामनम्.

zāyāt—5/1 of a noun from *zan* (जन), to be born. Birth. Cf. Yas. XLIV. 3 (Sel. XVI.).

hū—6/1 of *hvar* m. Sun. cf. Yas. LVII. 10 (Sel. II). Har. takes this as equivalent to *hu* (हु), good and compounds it with *varṣṭō*.†

θwarṣṭō (ूπ.)—Barth. (Wb. 796) takes this as 7 1 of *θwarṣti* f.‡—from *θwarəs* to cut out, to create. Kan. takes *θwarṣṭō-kəhrpya* as a comp. 7/1, taking *θwarṣṭō* as p.pt.pass. of *θwarəs*. (Dict., p. 237), and trans. “created-shape”. The loc. may be due to the idea of creation *into* a shape. Haug takes *hū θwarṣṭō kəhrpya* as “sun-composed matter”; Nair. says सूर्यस्य विनिर्मितकायात्. The loc. ending -ya is due to “an enclitic postpositive a” which is added to the regular ending -i.|| Cf. also the endings -āda (5/1; Yas. IX. 4)|| and -śva (7/3; Yas. IX. 5||).

ape (ूπ.)—After (in the sense of time); Barth., Wb. 82. Thus also Kan. in Ij. Vis., p. 90. But in ftn. 5 on the same page he suggests that it may be 7/1 of *apa* wish (ूap, to wish) and he gives this latter rendering in his Dict. (p. 33), where he quotes another passage: *yā me daēnām māzda-yasnīm zras-ca dāt apaē-ca aotāt* (Yt. IX. 26**), which he trans. (Kh. A. b. M., p. 261)—“Who (Drvāspā) may fix her faith†† in my law of Mazda-worship and may proclaim her wish”. But in Dict. (p. 463) he quotes the same passage with the v.l. *api-ca aotāt* and trans. *api-vat* as “to learn”, “to come to know”.‡‡ Haug trans. the word *ape* “before”, and renders the whole sentence *para hū . . . dāhim* by “before the Sun-composed matter for the creation of the archangels”. Kan. quotes this||| with the remark that the Amoshaspends, according to this idea, would seem to have been born from the solar radiance. Mills remarks on Haug’s trans.¶¶ that this “would give us a materialism”. He himself renders the passage thus: “before this sun with its body made for the acquisition of the creation of the

* *dāhi* occurs only in one other place besides this verse, viz., Yt. XIII. 77; Barth. Wb. 744.

† Quoted by Kan., Ij. Vis., p. 90, ftn. 5. ‡ Reich (§ 363, ftn. 3) explains the f. 7/1 ending in -o as due to the influence of the u- stems. The syntax of the loc. as here is explained in § 519.

|| Jack., A.G. § 222. ¶ Sel. I. ** Sel. XXII, Part 2. The words quoted are the words of Z.

†† The word *zras* is cognate with Skt. श्रद्धा in श्रद्धा. ‡‡ Cf., Yas. IX 25, Sel. I. See Barth.

Wb. 41, where he compares *api-aot* to Lith. *pajauta*, impression. ¶¶ Ij. Vis., p. 70, ftn. 5.

¶¶ S.B.E., XXXI, p. 262, ftn. 4.

Bountiful Immortals”—explaining further: “Enabling us to receive the blessings which they bestow through the influence of the sun”.* Nair. says अनालोके च अमराणां गुरुणां दत्तम् which is rather inexplicable.† If we take Barth.’s trans.—“before the creation of the sun . . . but after that of the Holy Immortals”—the idea implied is that the Immortals being parts of the Almighty Himself have in a sense co-existed with him, before they were “created” as individual entities. On the whole it were best to take *ape* as a variant of *aipi* (अपि)‡ and to trans. it by “even”, construing *para* and *dāhim* both with *hū* and with *Aməśanām*.

9. *frā . . . vavaca*—Barth. (Wb. 1332) says that here (and only here) the word is used in a “pregnant” sense of “calling forth (into existence) through Speech”. The idea seems to be that of creation through the power of sound or of the *mantra* corresponding to the Grk. idea of the music of Apollo, or of the *λόγος* in *St. John*, I. 1. Haug also translates the same way. Kan. and Mills merely say “declared”.

mē—Reich, omits this word in his trans. Mills takes it as governed by *vavaca* and trans. “declared to me (*Zaraθuštra*)” and adds (p. 262, ftn. 7): “Of course fictitious, as Z. had long been among the dead”. Kan. follows Mills, but does not try to explain who the “me” may be. Haug. trans. “my two spirits” and explains: “The two spirits united in Ahura Mazda, as the one God, are *Spəntō-Mainyuš*, ‘the beneficent spirit’ and *Ayro-Mainyuš*, ‘the hurtful spirit’.”||

spanyā—1/1 com. of *spənta*. Holier (Barth., Wb. 1612). Cf. *Mainyū . . . yayā spanyā ūti mraot̄ yām aŋgrām*, the two spirits . . . of whom the holier spoke thus to the hurtful one (Yas. XLV. 2.). This is of course the *Spəntō Mainyuš* and *not*, as Mills understands it, Ahura.

Manivā—6 2.

stim—2/1. Creation. See note on *ā-stiś*, Yas. LX. 1 (Sel. IV). The whole phrase *stim . . . buṣyeintim-ca* is also found in Yas. LII. 1. and LXVII. 22. ¶

bavaintim-ca—Lit. this is the philological equivalent of Skt. भवनीम्. And Barth. (Wb. 927) translates it lit. as pres. pt. of *bū* (भू) “becoming”, i.e. about to come into existence. The three words *haiti*, *bavainti* and *buṣyeinti* occur together elsewhere also—Yas. XXI. 4, Vis. XVIII. 2.** and the two passages (Yas. LII. 1 and LXVIII. 22) noted above. In all these cases the Pah. trans. takes it in the sense of the p.pt. *būtā*. The Pah. trans. in these passages runs: *kēca hēnd*, *kēca būl hēnd*, *kēca bavēnd* (Barth., Wb. 933, note 5). Nair in the Yas. passages always translates वर्तमान, अनीत and भविष्य. Kan. and Haug support this traditional trans. which is in fact

* S.B.E., XXXI, p. 262, ftn. 4.

† Skt. Par., II, Note 111.

‡ Geld. notes a v.l. *api*.

|| P. 187, ftn. 1; cf. also note on *Ayro-Mainyuš*, Yas. LX. 8. (Sel. I).

¶ Barth., Wb. 1592.

** These two passages read the first word *hēntam* (m.) and the other two words correspondingly in the same gender.

the most obvious one. Mills trans. like Barth. but asks whether it cannot mean the past.*

śyaoθnō-tāitya—Through the words beginning *śyaoθanāñm*; Barth. (Wb. 1713) takes this as 7/1 of *tāitāt* (f.).† The word occurs only in one other place besides this—*śyaoθnō-tāitya havanaeibyo paitijayahōit*, “at the word *śyaoθanāñm* he shall spring to seize the mortar” (Nir. 81).‡ Similar in formation is the word *uṣtatāt* which designates (1) the portion of Aśem beginning with *uṣṭā asti* . . . (see Yas. XXI. 2. below) and (2) the opening verse of Gāθ. Ušt., Yas. XLIII. 1|| (used in Yas. XX. 4.¶ and Vis. XVIII. 1 and 2 in this sense).** The *-tāt* is a secondary suffix corresponding to ताति (or -तात्) of Skt. In Avesta as also in Skt. the suffix has a general abstract signification “but opinions are at variance as to its nature”††. We often find the *-tāt* used almost as an independent word, e.g. *yavaē-ca*‡‡. *tātaē*, “for eternity” (Yas. LXII. 6) as contrasted with *yavatātaē* (Yt. XIII 50). The words *Haurva-tāt* and *Amarəta-tāt* show the same suffix. Barth. trans. *śyaoθnō-tāt* into Ger. as “*śyaoθna-tum*”, i.e. the (words beginning) *śyaoθanāñm* (Wb. 1713) and similarly *uṣtatāt* he renders by “*uṣṭa-tum*” (Wb. 418). Mills||| and Kan. (Ij. Vis. and also Dict., p. 560) trans. : “With reference to the performance and realisation ‘of the actions of a life devoted to Mazda’.”¶¶ Haug trans. “Through the operation of the actions of life towards Mazda”. Reich. (A.R., p. 175) says “by (speaking) the passage *śyaoθanāñm*, viz. *śy. a. M.*.”

10. *uχdāñm*—Prayers. Barth. translates the word (here as well as elsewhere) by revelation or “words revealed by a divine being”.***

uχdotēma (άπτ.)—Lit. that which is most a prayer; i.e., the greatest or the most efficacious prayer. Mills says “most emphatic”. Nair. says वाक्येभ्यो वाक्यतमस् (किल मूलतमस्).

yāiś (v.l. *yāī*)—Reich.††† says that 3/3 is used for 1/3 and cites Yas. LVII. 17 (*vispāiś ayāñ-ca xšafnas-ca*)‡‡‡. Jack. notes that *yāiś* is used as a general plural case. This he notes is often the case with 3/3 terminations.|||||

vaoce—Barth. ¶¶¶ takes this as 3/1 pass. √vac. He takes the following two verbs also the same way. Haug and Kan. take this to be 1/1, and the latter apparently takes *yāiś* as an irregular form of 2/3 of *ya* (m.).**** Nair. says यः कदाचित् प्रकृतं अवोचत्.

mruye—Mills asks (p. 262, ftn. 10): “Can *mruyē* (-vē) be a third singular like *ghnē*, *isē*? ” The ending *-e* is sometimes found for 3/1 atm.†††† श्रुते as 3/1 atm. (pass. in sense) is found in RV., V. 61. 8 (उत धा नेमो अस्तुतः पुमां इति श्रुते पश्यः).

* S.B.E., XXI, p. 262, ftn. 8. † Can it not be 3/1 of *tāiti* (f.)? ‡ Dar., S.B.E., IV, p. 355. || Sel. XVI, last verse. ¶ See below p. 194. ** Barth., Wb. 418. †† Whit. § 1238. ‡‡ From *yava*, time, duration; cf. *yave* (Yas. LX. 7, Sel. IV). |||| S.B.E., XXXI, p. 262. ¶¶ “Through the state of action”, Mills adds in a ftn. *** Wb. 381. ††† A.R., p. 175; and Reich. § 427. ‡‡‡ Sel. II. above. |||| A.G., §§ 229 and 402; see also Kan., A.G., p. 148, ftn. 8. ¶¶ Wb. 1331. **** A.G., p. 148. †††† Jack., A.G., § 450 and § 518. 1. ii (ftn. 5) and Whit. § 613.

vaχ̄syete (v.l. *yeite*)—Kan. takes the verbs *vaoce* and *mruyē* as 1/1 but he takes this as 3/1 (pass.); Haug also takes similarly.

ana—Barth., Wb. 112 ff. takes it as a pron. used substantively, referring to the prayer.*

avavat . . . yaθa yat—So much . . . that (Barth.)†. Cf. *avavata aojajha yaθa pañca narō*, “with as much strength as if (there were) five men”, Ven. XV. 10.

uχdata (ār.)—Word-effectiveness (Reich., A.R., p. 175). Barth. takes similarly‡. The word is fem. with -tā-suff. Kan. (Dict., p. 95) trans. the word by “praiseworthiness”, but in Ij. Vis. he says “worth” (लोकान्). Nair. says तत् स्तावत् वाक्यम् (किल एवं कार्येऽस्मि)।

yat—If.

dit—Barth., Wb. 685 reads thus, but later, Wb. 1553, he reads *dim*. Reich. also (A.R., p. 175) gives both the variations within half-a-dozen lines. There is an enc. pro. *di* (day) which shows a few sporadic forms. These forms may be used as referring back to a previous substantive or sometimes as anticipatory|||. The forms are *dim* (2/1 m. f. n.); *dit* (2/1 n.), *dīś* (2/3 m. f.) and *di* (2/3 n.)¶|. Kan. also mentions a form *dəm* (2/1 m.)**. Kan. puts a stop after *astvā* and trans., “its worth is equal to the whole corporeal world”, evidently omitting the *yut*.††

āsaχ̄sat—3/1 s-aor. subj. par. √*sak*‡‡ with ā, to hold in memory.

sax̄sās (v.l. *sašās*, *sašās*, *sax̄syās*)—1/1 pres. pt. par. √*sak*. Kan. trans. “learner”, or “pupil”.

dadarānō—1/1 pft. pt. atm. √*dar* (व)|||. Holding in mind, retaining in mind. Kan. trans. *āsaχ̄sat . . . dadarānō*: “the learner if he studies diligently”, taking the last word as “diligently”.

ni pairi . . . haraite—The atm. is here used reflexively. It means “protects itself from (pairi with abl.)”¶¶|. Cf. *nišhaurvaiti*, Yas. LVII. 16 and *hišārō*, Ib. 17. (Sel. II).

iriθyāstāt (ār.)—5/1 f. pres. pt. par. √*raeθ*. Death. Cf. *iristanām* Yas. XXVI. 7.

11. Kan. takes this verse as spoken by Z.

frāvaoce—Pass. as in previous verse, Mills and Haug trans., “I (Ahura) have proclaimed”. Kan., however, takes it as pass. and trans., “has been declared unto me (Z)”.

sax̄saēm (v.l. *siχ̄saēm*, Barth.; *siχ̄sim****) (ār.)—Adj., “worthy to be

* Reich., A.R., 175. † Wb. 176. ‡ Wb. 382; “Spruchtum sva. Spruchgewalt,—wirksamkeit”. || Ib. 684 ff.; and also Reich., § 580. ¶ Reich., § 398; Jack., A.G., § 396. ** A.G., p. 14l. †† Or does he take *yat dit* together? ‡‡ √*sak* means “to learn”, “to understand”.

Skt. शक् and शिक् are connected. ||| Barth., Wb. 690. ¶¶ Ib. 1787. *** Ib. 1580.

learnt". Used with dat. of the person. Nair. says शिक्षणीयम् . Barth. takes it as a sort of desid. pt. (*Grundriss d. iran. Phil.*, I, § 320). Mills* suggests another way of taking this sentence: "it has been declared to us, the learner and the one in charge of the ritual". Haug trans., "(I) repeated"; Kan. says "in order to be taught".

hiṣmāirīm-ca (āπ.)—Pft. pt. Best to take it like the previous word *saxšaēm* and trans. "worthy to be thought over". The word lit. means "worthy to be remembered" (‘*mar*, ×*smar*, सृ-स्मर्) and Kan. takes it thus. Nair. says उदीरणीयम् .

yathna (v.l. *yabana*, Reich.)—Barth. takes it as an indec. and trans., "and indeed"†. Kan. takes it in the sense of "so that"‡, but in his Ij. Vis. he apparently omits to trans. this word.

12. *yāθa*—Geld., Barth., and Reich. print this *y a θ a* as if it were a quotation from the text. Haug takes it in the ordinary sense, "as" or "when".

frā . . . āmraot—Kan. trans. "has recited with understanding". Reich.|| calls it "an universal injunctive".

iða—Refers to the beginning of the hymn.

dim—Reich. thinks it refers to Z. Kan.¶ takes it as referring to Ahura Mazda. Haug merely says "it" without further explanation.**

ahūm-ca ratūm-ca—Kan. strangely enough follows Haug here in taking *ahu* to be the spiritual leader and *ratu* as the earthly sovereign, दीन तथा दुनियांना वर्डा . Usually he takes it the other way††. Mills trans. "Lord and regulator". Nair has सामिने गुरवे च .

ādadat (v.l. °*daθ*)—Geld., Barth. and Reich. print *ā d a d a t*. Kan. trans. "appoints" (सुकरर करें). Nair says दधाति and adds by way of explanation किल वपुः आचार्याय इते .

iθa—Thus, in this manner. Cf. इथा‡‡, इथम् . Reich. prints *i θ a* for he thinks the word is meant for *aθā* in the first line of the hymn, hence a quotation. Geld. thinks that *iθa* is a variant of *iða*|| ||. Mills adds by way of explanation, "by thus reciting these authoritative words". Nair. says एवम् . Kan. says "likewise" (तथा) .

dim—Kan. takes it, consistently with the previous *dim**, as referring to Ahura Mazda and so do the others. Nair. seems to refer it to the *dāmabyō*, ता: या: . . . स्थृयः .

para-cinasti—√*kaes* with *para*; Barth. says that in exegetical texts like this it means "to refer to" and is used with the acc.¶¶ Kan. (Dict., p.

* S.B.E., XXXI, p. 263, ftn. 1.

† Wb. 1250.

‡ Dict., p. 421.

|| § 660.

¶ Ij. Vis., p. 91, ftn. 4.

** Probably referring to the hymn itself, see his trans. of the next verse.

†† See his Dict., p. 430.

‡‡ Grass, Wb. 204. ¶¶ Quoted by Barth., Wb. 366, note 2.

¶¶ Wb. 430.

181) takes the word as from *'cit* (7th or रूप-class) with *para* meaning “to acknowledge,” “to regard”. Haug says “recognises as prior”. Nair. has आखादयति.

manas-paoiryaeibyō dāmabyō—Creation prominent in possessing mind. Kan. explains this to refer to humanity. Haug trans. “the creature, the first being the Mind”.* Mills trans. “creatures who have ‘the mind’ as their first” and adds (S.B.E., XXXI, p. 263, fn. 3), “see *dazdā manayhō* coming ‘before’ *šyaoθənanām ayhāuš*, *χšaθrəm* and *vāstārəm*.” Reich. says “for the creatures with the first thinking (?)”, and he says “according to the Pahlavi translation these creatures are *Gayomart* . . . and the first creatures of the good creation”;† and he adds the word “obscure”. Barth. (Wb. 1126) says “first in thinking” (der erste im Denken). Nair. apparently following the Pah. version says एवं तामः आखादयति याः होर्मिंदस्य मनसि प्राक्तानाः स्वष्टयः (किल स्वष्टौः प्रवर्तमना कुर्वन्नास्ते) चोर्मिंदमनः प्रमोदकरः)॥ Haug seems to have hit the true sense; Ahura is the first of the Holy Immortals.‡

y a θ a . . . a θ a—These are quotations. Haug trans. these words in the usual manner. Kan. trans. the whole sentence rather lamely: “(such a person) acknowledges him as the greatest of all creatures”; he, however, admits this weakness of his renderings and thinks it might have been better.||

This verse and the next two are very obscure in construction. The words are not difficult. Nair. is more than usually involved in these verses. Kan. does not even attempt the verses 13 and 14 for the reason that he cannot offer a connected rendering of the whole.

13. *hujītiś*—1. Good beings (Haug); amenities of life (Mills); good conduct of life (Reich.); happy life or the happiness of life (Kan., Dict.); good life (led according to the teaching of the Scriptures) (Barth., Wb. 1821). Nair. says सज्जीवनि. Mills thinks that *Mazdā hujītiś vayhāuś* is a quotation from an earlier and lost version of the Ahunavar.¶

θritim tkaēśəm—Third sentence (Mills); third proposition (Reich.). Barth. understands the word *tkaēśa* here to mean a single sentence of the scriptures or a single doctrine or dogma**. The first two teachings have been given in the previous verse when explaining the two phrases beginning with *yathā* and *aθā*, and the word *vayhāuś* now introduces the third teaching contained in the Ahuna Vairya.

ādrən Jayeiti—*drang + ā*, to affirm, to fix††. I have followed the trans. of Barth.‡‡

* The Immortals with Good-Mind at their head. † In the Pah. as given in the version of West (S.B.E., XXXVII, p. 457), there seems to be no mention of *Gayomart*. Perhaps Reich. thinks of some other Pah. text. The trans. as given by West of the Pah. version is given at the end of these notes. ‡ See above, p. 61 (top). || Ij. Vis., p. 91, fn. 5. ¶ S.B.E., XXXI, p. 263, fn. 4. ** Wb. 813. †† Barth., Wb. 772. §§ Ib., loc. cit., and 1721.

īm—This is an enc. pron. *i*, of which the following forms are found. 2/1 m. *īm*; 2/1 n. *īt* (G.A.), *īt* (G.A.)*; 1/2, 2/2, and 8/2 *ī*; 1/3 n. *ī*; 2/3 m. *īś*, n. *ī†*; Mills refers it to Ahura and Haug to Ahunavar.

Manayhe—4/1. I take this word to refer to Vohu-Manō. Nair mentions वृत्तान् here.

fradaχštarəm—Teacher or Master. The word is used in Gāθ. Ahu. (XXXI. 17) for Ahura Mazda: *zdī nō Mazda Ahurā vahgħeuš fradaχšta manayhō‡* (Barth., Wb. 982). Mills trans. “one who indicates (the truth) to mind”.

aētavaitya—Barth. (Wb. 18-19) takes it as the 7/1 of *aētavant* used adv. and trans. “therewith”.

kārayeriti—Caus. √*har*. Makes out to be, i.e. points out.||

14. *yat dim . . . dāmān*—Reich. call this passage “obscure”. Haug trans. thus:—

“And he acknowledges it for the creatures through Mazda, so (he does) this, that the creatures are his”. Mills says: “And when he acknowledges Him for the creatures thus, ‘O Mazda!¶ he acknowledges Him (as their ruler) when he assigns the creatures to Him thus”. The order of words here is very obscure—this being the beginning of prose style is necessarily involved like that of the *Brāhmaṇas* in Skt.

M a z d ā i — Geld. reads *M a z d a*, but says in his footnote (2): “So all MSS. Bb. 1** above, *Mazda yiθa††—Mazdāi iθa?*” I have adopted his suggestion here and take the word as a quotation.

dim (v.l. *dəm*, *d . . .*)—Geld. and others read *təm*, but Geld. notes the other v.l. mentioned here as well as the *dim*. I have adopted this reading to keep up the uniformity with the preceding verses; as referring to Ahura Mazda.

ahmāi—4/1 used for 6/1. Cf. *ahurāi* in the Yaθā (Sel. VII. a).

tat . . . χšaθrem—The words also occur in Yas. LIII, 9 (Gāθ Vah.), *tat Mazda tava χšaθrem yā ərəzəjyōi dāhī drigaovē vahyō*.

d r i g u b y ō etc. (v.l. *d r e°* Reich. and Haug)—Note that in the quotations the full text is not given, and often only the crude words (uninflected are quoted). The last sentence (*d r i g u b y ō . . . Spitamāi*) is characterised by Reich. as obscure. Haug connects it on with the following words up to the end of the verse. His trans. follows closely the Pah.

* Used as a particle only, Skt. इत्. † Jack., A.G. § 397. The *īm* is not to be confounded with *īm* (इयम्) which is the 1/1 f. of the stem *aēm*. It may be noted that for the *īm* in verse 12 Geld. notes the v.l. *aēm*, *yim* and *ym* (?). ‡ Sel. XXXIV, Part II. || Barth. Wb. 488; he compares Skt. चक्रतात्. ¶ He adds a footnote: “Reading Mazda (?)”—S.B.E., XXXI, p. 263, ftn. 4. ** See his *Prolegomena*, p. II. †† The letter *y* here has got the medial form and hence it may be read the other way also. This MS. Geld. notes is a carefully written one on the whole.

version. He says “(The phrase) *dr̥gubyō vāstārəm* (‘protector for the poor’) acknowledges, as a friend to Spitama, the five phrases, etc. “Somewhat similarly also Nair.: यः दुर्बलेभ्यो आहारं आसाद्यन्नासे । (किल शुभं तेभ्यो कुर्वन्नासे) । यथा मिचं स्थितमाय पञ्चन्यायी भूतः ॥ etc.

yaθa—As it were.

urvaθəm—Friend, Barth. derives it (with a query) from *var* to choose.* Cf. *kē urvaθō Spītamāi Zaraθuštrāi nā Mazdā?* Yas. LI. 11.†

Spītamāi—4/1 for 6/1? Or is the Av. idiom the same as the Eng. “friendly to a person”.‡

panca-likāeṣa—Geld. prints these separately. I have made them into a comp. “five (-fold)-teaching”. The punctuation of Geld. is notable. He puts a stop *both* before and after these words. And he adds this valuable footnote: “All manuscripts connect *panca lik*° continuously with the foregoing|. J3¶ alone has a large stop before *panca*, the translation however does not begin till *likāeṣa*; cf. Yas. XX. 3, XXI. 2”** Hence I trans. the words separately as an ending—“(Thus) the five (-fold)-teaching”. The commentary proper ends here; what follows is a catechism (see below). The “five-fold teaching” is rather hard to explain, very probably the phrases beginning 1. *yaθā*, 2. *aθā*, 3. *vayhōus*, 4. *χšaθrəm* and 5. *dr̥gubyō* are meant.

vīspəm is used in the sense of “whole”.

fravākəm—Haug trans. “recital”; Barth. says “revelation”.††

haurum (v.l. °*rəm*)—सर्वम्, the whole. Note that the word *vacah* in Av. is neu.

15. *vahīštō hāmō kārayat*.—This *pāda* has been taken variously. “The same impressed it on (‘his’ or ‘our’?) memory” (Barth. and Reich.), taking *kārayat* to mean “impressed on the memory”‡‡. Haug says “the Most-Excellent, the Eternal, caused it to be repeated (after him)”. Mills trans., “and as he pronounced it the best, so He caused it to have its effect, (He, ever) the same, (as He is)”, an unnecessarily involved and verbose rendering. Kan. (Dict., p. 585) takes, *hāmō* to be 8/1 used for 2/1|| ||, and he trans. the word as “complete” or “whole” (संपूर्ण)-सम in the sense of “whole” or “complete” is found in the phrase महिमनः समस्य (RV., VI. 27. 3 and X. 54. 3). Kan. trans. the whole phrase thus (Ij. Vis., p. 92): “and (accordingly He) the Highest made (it) complete”, and he does not explain what the “it” may be. But in a footnote (loc. cit., ftn. 1) he suggests an illuminating alternative trans., “and (in accordance with the Ahura Vairyā) the Highest fashioned the whole (creation)”; and he explains further that the

* Wb. 1537. † Sel. XXXVI, Part 2. ‡ Of. Whit. § 286. || Hence Nair.’s and Haug’s trans. ¶ This is a MS. with the Skt. trans. of Nair., see Geld., *Prolegomena*, p. IV. Also note the words “large stop”. ** Kan. in XX, 3 (Kh. A.b.M. p. 137) supports my way of translating this passage. †† Wb. 995. ‡‡ Ib. 448. ||| May be due to “attraction” of *vahīštō* or the influence of the *√kar*; see Whit. § 268 a (कष्टो रूपं क्षत्वा).

Ahunavar expressed as it were the thought or plan in God's mind regarding the creation and later the thought was bodied forth into the visible universe. Nair. says अद्विकारितया समयं संचितो भूतः (किल संपूर्णभूत्)।

hiθwat (આપ.)—Barth. (Wb. 1813) takes it as an adv. used with *abavat* in the sense of “ seized with anxiety ”. He takes it from √*hi* (હિ) to bind. Kan. derives it from the same root but following the Pah. trans. (*tēz*) he trans. the word as “ quickly ”* (Dict., p. 589) and he trans. the *pāda*, “ the Evil One disappeared quickly ”. Mills renders it, “ the evil one at once arose (to oppose Him) ”. Haug has got the very curious rendering, “ owing to a pause Evil originated ”. There are two words found in the Gāθ. (each only once), *hiθa* and *hiθu* which are probably from the same √*hi* and are therefore to be taken as guiding us to the true sense of the word *hiθwat*. *hiθa* occurs in Gaθ. Ahu. (Yas. XXXIV. 10), *Spəntām Ārmaitīm . . . hiθām Aṣahyā* (Spenta Armaiti . . . the companion of Aṣa). *hiθu* is m. and means “ union ” or “ companionship ”; it occurs in Gāθ. Spēn. (Yas. XLVIII. 7), *Aṣā . . . yehyā hiθāuś nā Spēntō* (Aṣa . . . in whose companionship the holy person)†. Kan. compares these words with સેટુ in his Dict. (p. 589) and G.b.M., p. 175, ftn. Hence I trans. the word *hiθwat* as “ companion ”. As remarked above‡ the two Spirits are companions and are eternal. Such is the teaching of the Gāθas. In later Av. literature the Good Spirit is often identified (as here) with Ahura Mazda. This is clearly seen from the words *nōit*, etc., of this verse, which are quoted from Gāθ. Ušt. (Yas. XLV. 2).

antara . . . āmrūta—*antara* is a sort of verbal prefix here. Lit. “ speak (or conjure) an evil to a distance ”, hence to repel at a distance.|| Note that this form is atm. Haug says “ kept him within bounds, restrained ”.

-ca—I take this in the sense of “ but ” here. Though the evil one was a companion to the Good Spirit still the latter kept the Wicked One far from himself.

antara-uxti (આપ.)—3/1. Interdict¶. Lit. “ speech to keep at a distance ”; Mills says “ repelling renouncement ”.

The three lines *nōit*, etc., are a quotation from Gāθ. Ušt. (Yas. XLV, 2), but the language has lost its Gāθ. peculiarities, e.g. long final. The orig. text very clearly brings out the association of the two Spirits in the work of creation and these words (ascribed here to Ahura Mazda) are in the orig. spoken by Spenta Mainyuś. The verse in the Gāθ runs thus:—

at fravaχšyā ayhēuś mainyū pouruyē,
yayā Spanyā ūti mravat yēm Angrām:
“ nōit nā manā nōit sənghā nōit xratavō
“ naēdā varanā nōit uxðā naēdā šyaοhanā
“ nōit daēnā nōit urvānō hacainte ”.

* Nair. says અદ્વિતીય. † Barth., Wb. 1813, Kan. takes it slightly differently, G.b.M., pp. 174 f. ‡ Note on *Ayro-Mainyuś* (Yas. IX. 8) pp. 25f.; see also Yas. LXII. 2 and 17 (p. 64 and p. 74). See also Introduction. || Barth., Wb. 1193f. ¶ Ib. 133.

(Z. speaks) : “ I will speak of the Spirits twain at the first beginning of the world, of whom the holier thus spake unto the wicked :* etc., etc.

nā—6/2. Our, नौ (आवयोः)†

sayha—Precepts, doctrines. See *Kəm nā Mazdā*, 2. (Sel. VI); Barth., Wb. 1575.

χratavō—Spiritual aspiration, Barth., Wb. 535.

naēðā—Nor yet; a sort of emphasised negative.

daēñā—Consciences (Mills); personalities (Reich.); creative ideas (Haug); religions (दीन) (Kan.). The last, however, in G.b.M. (p. 133) says चंतःकरण and followed by *urvānō* this is the best rendering.

hacintē—/hak c to harmonise mutually‡. Note atm.

16. From here begins what is called by Mills “ catechetical Zand ”. Because from here begins a sort of catechism upon the Ahunavar. We have lost the clue to the signification of some of these questions and answers. But apparently these represent a hoary tradition.

θri-afsməm—Cf. Yas. LVII. 8. Consisting of three parts or *padas* (Kan.); three stages or metres (Mills); त्रिप्रमाणम् (Nair.).

caðru-piðtrəm—चतुर्विद्यम् (Nair). The word *piðtra* in the sense of “ caste ” is used only here, and only in this passage of the Av. are the four classes or castes mentioned. They are mentioned by name in the next verse. In the various other places, where the classes are mentioned, only three are named, the last two being put together. A notable passage where three castes are mentioned is Yt. XIII. 89; *yōl paoiryō āðravō, yō paoiryō radaēstā, yō paoiryō vāstryō fṣuyqās*, (who is the first priest, the first warrior, the first agriculturist). The Gāv. have different names for the three castes: (1) *airyaman* or *haðman*, the Priest; (2) *χvāetu* or *nar*, the Warrior; and (3) *vāstrya, vāstrya-fṣuyant* or *vərəzəna*, the Husbandman.¶ The word *piðtra* is derived by Barth. (Wb. 908) from √*paēś* (पाश) to colour. He suggests that the word originally meant colour (cf. Skt. वर्ण which has had a parallel history). Mod. Pers. پیشہ (*pīshā*) trade or profession is also a cognate.

panca-ratu—Belonging to the five chiefs (Mills); he adds by way of explanation “ in the political world, without whom its efficiency is marred ”. These are the Lords of the house, etc.** see below. Nair. says पंचग्र.

rāiti-haŋkərəðəm—Cf. Yas. LX. 5. (Sel. IV). Barth. (Wb. 1520) thinks *rāiti* here may mean “ helpfulness ”, “ readiness to serve ” (*Dienstwilligkeit*) or “ charity ” (*Freigebigkeit*). Both are appropriate. “ Charity ” is the

* Mlt., E. Z., p. 370.

† Reich. § 402.

‡ Barth., Wb. 1741.

|| Sc. Zaraθuštra.

¶ Barth., Wb. 908; Reich., A.R., p. 106. ** Cf. Yas. IX. 27, p. 46 above.

best Eng. rendering here*. *hankərəθəm* (= संस्फृति) means fulfilment, or end to be reached. Mills says “it has a conclusion ending with a gift”, referring doubtless to the last three words of the Yaθā. The Pah. version says “its summing up is with liberality”†.

kāiś—Reich. thinks that 3/3 is here used for 1/3 (§ 427) and trans. “Which are its verses ?”; Haug, probably more correctly, trans.” How (i.e. through what) (arose) its verses ?”; Nair. trans. this sentence: किं तस्य प्रमाणम् ।

humatəm, etc. are explained further in verse 19.

17. *kāiś piṣṭrāiś*—Mills trans. the ins., “With what classes of men ?”

vāstrya-fśuyāś—Prosperity bringing agriculturist (Kan.) ;‡ the systematic tiller of the ground (Mills). The word *fśuyant* means lit. “possessing cattle” (*fśu*). Cf. *Fśuśas-ca Mābrō*, Yas. LVII. 22 (p. 77).

hūtiś (ā.π.)—Artisan. This name of the fourth class is found only here. Barth. derives it from √*hu*, to work (Wb. 1823)||. The Pah. form is *hutox̄ha*.

Nair. gives these classes as आचार्यः चत्रियः कुटम्बी॥ and प्रकृतिकर्मी (ordinary labourer ?)

For the rest of this verse Reich. says that “the grammar is corrupt, the cases do not agree”.

vispaya—7/1. In all (i.e. in each of these classes). Barth. (Wb. 1463) calls this word uncertain.

irina (ā.π.)—Evidently the text is corrupt here. There are many v.l. noted by Geld.—*irəna*, *arəna*, *arina*, *airina* and *vispa ayairini* (see below). Barth. does not even give this word in his Wb. Reich. (A.R., p. 266) says that the word is obscure. Kan. (Dict., p. 46) takes the word to be *arəna* and trans. “glory”. He also gives other renderings, “duty” (Mills); “manner” (Har.). He himself takes it as 1/1 but he mentions that Mills and Har. take it as 3/1. And Kan. also notes that Geld. reads *irina* and that Mills compares it to चरण. The whole phrase *vispaya irina hacimna naire aśaone* has been very variously rendered. Haug trans., “through the whole duty pertaining to the righteous man”. Mills says “these classes therefore accompany the religious man throughout his entire duty (or experience**)”. Kan. says, “Glory (as it were) follows the holy man”. Kan. also quotes the rendering of Har.:†† “In every way the righteous man should follow these professions with good thoughts, etc.” Nair says समयं इदं‡‡ संस्थिष्ठ नरे सुभास्त्रनि सत्यमनसि etc. This follows closely the Pah. ver-

* Cf. “But the greatest of these is charity” 1. Cor. XIII. 13. † West, S.B.E., XXXVII, p. 480. ‡ आचार्यी करनार खेडत. || Cf. Skt. सुत, charioteer. ¶ A sanskritised form of Guj. कुटम्बी, an agriculturist. ** This he adds in ftn. 3 at p. 265, S.B.E., XXXI. †† Ij. Vis., p. 93, ftn. 1. ‡‡ Some MSS. omit रुदम् and some read समयम्.

sion,* “who are the whole day (and) night with a righteous man”. The explanation of the समयं इदम् is very ingeniously given by Bharucha.† “The Avesta phrase *vīspaya irina* is rendered into Pahlavi by *hamā yam lēlya* (all day and night) which Neriyosengh renders by समयं इदम्. How he comes to this meaning is unintelligible. If we adopt the reading of the MSS. which have समय instead of समयं, it may approximate to the Pah. rendering. And then we may take the Avesta phrase as *vīspa ayarəna* (all day), as is suggested by Spiegel. Compare also the Gāθic phrase *vīspā yārē*.‡ Most probably Neriyosengh’s original rendering was समयं समयम् (all time) which has lost one or other of the two words through the ignorance of careless copyists”.

ratuś-marata (अप.)—“Which give attention to the rulers” (Mills); “to appoint a spiritual || guide (Haug). Kan. says “honouring the leader” and explains|| that lit. it means “remembering the leader”. Barth. trans. similarly, “he who follows the teaching of his *ratu*”. He thinks that the orig. form was *ratu-śma*° (स्मृ)** the ś usually dropped†† having reappeared.‡‡ Nair. says गुरुपाठिते (किल गुरु संयुक्ते)। The case seems to be 3/1 used instead of 4/1 (qualifying *naire*) probably due to case attraction of *°manayha*, etc.

daēnō-sāca—Studying the religion (Kan.); fulfil the (laws) of religion (Mills); to fulfil religious duties (Haug). Barth. takes this to be 3/1 and trans. “he who has studied religion”. The word is also found in Yt. XIII. 115. Nair. says दैनिशिच्छिते.

frādānte—Advance (Haug); prosper (Kan.); are furthered in righteousness (Mills). √*pād*/δ (orig. *frā* + √*dā*).

18. *Rajōit*—5/1. Kan. trans. “kingdom (राजा)” ; Mills says “regency or domain”. Haug takes it as a proper noun and says it is “a softer form of Rayi which variant of Raya seems to have been used, as we find traces of more than one form of the name in Greek writings”|||. Barth. takes it the same way and gives three variant forms; *Ragi*, *Rayi* and *Raji*.¶¶ The name belongs to a town and a province as well.*** It is said to have been the home of Z. and of his mother. The Av. refers to this place in two passages, Ven. I. 15 and this present passage. Jack.††† discussing our passage: “This construction evidently signifies that the *Dāxyuma*, or governor, is everywhere the supreme head, but there is acknowledged one who stands above him as representative of the church, as well as state, the chief pontiff Zoroaster (*Zaraθuštra*), or ‘the supreme Zoroaster’ (*Zaraθuštrōtəma*), as he is elsewhere termed (e.g. Yas. XXVI. 1.††† Yt. X. 115, etc.). In the papal

* West, S.B.E., XXXVII, p. 460. † Skt. Par. II, note No. 114. ‡ This phrase is not quoted in any Gāθ. passage either by Barth or Kan. || Note that Haug takes *ratu* here, for once at least, as the spiritual master. ¶ Ij. Vis., p. 93, ftn. 2. ** Wb. 1505. †† Cf. *marat* above, verse 6. ‡‡ But the i is added often if the prior member ends in u; see Jack., A.G., § 867, note 1. ¶||| Haug, p. 188, ftn. 3. ¶¶ Wb. 1497. *** Modern *ရွှေ* (Rae) in the province of Azarbaijan. ††† Z., pp. 202ff; he gives there the whole discussion about *Raya*. ¶¶¶ Sel. III above.

see of Rayā, however the temporal power (*Dā́yuma*) and the spiritual lordship (*Zaraθuštra*) are united in the one person. For some reason Rayā is plainly the seat of the religious government. The Pahlavi version (ad loc.) speaks of it in connection with Zoroaster as being ‘his own district’ (*maṭā-i-nafršman*); the Sanskrit of Nēriyōsang glosses the allusion by asserting that Zoroaster was the fourth lord in this village, because it is his own —तस्मिन् पामे यत् स्वौयं आसीत् गुरुस्तुर्थेभूत्. Rayā is plainly a centre of ecclesiastical power”.

zaraθuštrōit—5/1 of *°trōiš*.

19. Reich. thinks this verse is obscure and attempts no translation. The cases seem to be very much involved here also.

manas-paoiryō—The words are separate in some MSS. The word has already occurred in verse 12 above. The meaning assigned here to this comp. by Barth. is the same as he assigns to it there. The phrase also occurs in Vis. XIX. 1: *spəntō-dātāiš dāmān . . . dāmān manas-paoiryā ašavanō*. The first answer here is variously rendered by different scholars. The righteous original mind (Haug); the one who holds the holy thought to be before all other things (Mills); the first holy thought (Kan.); thinking truly of ancient sages (Har.);* मुक्तावना ध्यात्रा प्राक्तनेन (किल गृह्णीमर्देन बभूव) || (Nair.). The real difficulty is to reconcile the cases here. In other respects the rendering of Haug is the best. It probably refers to *Vohu Manō* who is of course the ruler of all good thoughts, his “gift” to those who work for the Lord.

māθra spəntā—The bounteous word of reason (Mills).

staotāiš etc.—Through praise (Kan.); (that done) by praising creatures first in righteousness (Haug); it is that done with praises and by the creatures who regard Righteousness as before all other things (Mills). Mills adds an explanation of the word “praises” that it implies “ritual strictness based upon practical piety”†. Nair. says स्तुत्या पुष्ट्यन च प्राक्तनायाः स्तुत्यः । (किल इजिनिः अपरं च पुष्ट्यं यत् स्तुत्या क्रियते) || It may be that the ins. here is used in the sense of nom. (Reich. § 427)‡. Barth. quotes this passage (Wb. 1589) without trans. and with a query (?).

20. *cim*—2 1 m.|| Whom. Nair. says कस्मै and thus also Kan. and Reich., “to whom”. Haug says “what” and accordingly he trans. the answer, “the righteous (Ahuna Vairyā) both spiritual and earthly”. Mills takes the *cim* differently and trans., “whom did he announce ?” and the answer is, “some one who is holy and yet both heavenly and mundane”, and he explains this “some one” as “Saośyant”¶. Kan. and Reich. trans. the answer, “to the spiritual and material righteous one”. I think Mills is nearest the true sense: of the three questions in this verse the

* Quoted by Kan., Ij. Vis., p. 93, ftn. 3. † S.B.E., XXXI, p. 266, ftn. 2. ‡ See also *kāī* in verse 16 above. ¶ Barth., Wb. 422 (last two lines). It is also neu., Reich. § 401. || S.B.E. XXXI, p. 266, ftn. 3.

first (*cim*) refers to the subject-matter of the revelation, the second (*cvāś*) refers to the status of the revealer and the third (*cvantēm*) refers to the position of the person to whom the revelation is vouchsafed.

cvāś—1/1 Barth., Wb. 601 says “in what capacity,” or “in which character”*. This question refers to the revealer—Ahura Mazda. “What was he who proclaimed ?” (Haug). Nair. says किमर्थम् . . . (कस्मै कामाय . . .)॥

χ̄sayamnō—Cf. Yas. LX. 8 (Sel. IV).

cvantēm—2/1 m.† What kind of person was he to whom, etc. Mills takes it as an amplification of the first question. “Of what character (. . . the coming one)”. Haug takes it as practically a repetition of the second question, for he says “As what (did he proclaim it) ?”

avasō-χ̄saθrem—Cf. Yas. IX. 9 (Sel. IV). I have incorporated the rendering of Mills into mine. The ruler is a Sage-Ruler (राज्ञि) who has attained fullness of earthly power but has at the same time Wisdom enough not to use his power but according to the law of Aśa.

21. *frasraoθrem*—Loud chanting. Cf. *frasrūti*, Yas. IX. 14 (Sel. I). This word and the following three correspond to the *marāt*, *drəṇjayāt*, *srāvayāt* and *yazāite* of verse 6 above‡. Nair trans, these four by प्रकष्टोऽथ
प्रकष्टाध्ययनेन, प्रकष्टं गायथा and प्रकष्टं दृजिक्षापा.

framaraoθrem—Low murmuring repetition (Barth., Wb. 987).

fragāθrem.—Singing aloud (Barth., Wb. 977). This is to be distinguished from the *chanting*. An exactly similar difference is to be found between the Sama Veda and the other words.

frāyaštīm—Adoration or consecration (Barth., Wb. 1018). Mills says “its use in the full Yasna”.

Yasna XX.

1. Kanga—Khordeh Avesta ba Māenī (5th ed.), pp. 135–137.
2. ,—Yaēna Vispered (Gujarāti trans., 1886), pp. 94–95.
3. Mills—S.B.E., XXXI, pp. 266–268.

This Hā is also known by the name of *Frāmraoṭ* from the first word. This constitutes a commentary on the Aśem. There is another passage in the Av. which praises the Aśem. That is the so-called Yašt XXI||. It is really the first section among the existing fragments of the Hādoxt Nask.¶

1. This verse is rather involved in construction. No two authorities are agreed in their translations.

Kan. puts a stop after *Mazdā*; he takes the words *a š e m* * . . . *astī*† with the following sentence, and as obj. of *frāmraoṭ* he takes “the prayer Aśem” understood.

* Qualis, in welcher Eigenschaft. † Barth., Wb. 601. ‡ Ib. 1003f. || In Westergaard's edition. ¶ See Kan., G.b.M., pp. 386ff.

para . . . cinasti—See above Yas. XIX. 13 for the construction.

ahmāi—I take “this” to mean earthly happiness.

χ^vaētave χ^vaētātəm—This phrase occurs twice in the Av. and apparently both times in the same sense. The other passage is Yas. XXXIX. 5; *vayhōuš χ^vaētuš χ^vaētātā vayhōuš ašahyā ḥwā pairijasāmaidē*. Both words are from *χ^va* (स्व) oneself, the first is the form with -*tu*-suff. (× स्वत्) and the second is -*tāt*-suff. (× स्वताति) Barth. trans. this phrase as “possessions belonging to the (proper) possessor”*. Kan. trans. “kinship with the kindred”, Mills says “property to an owner”. I take it to be “the nearest-possession of-one’s-very-self”; and I take the 2/1 *təm* in apposition with *vahištəm*.

tkāešəm—This is the first of the three “teachings”. See below verse 3. The verse being involved I give here the other renderings for comparison.

1. Kan. :

Ašəm vohū vahištəm asti†—(uttering these words, the worshipper) acknowledges for Him the highest good just as if he were accepting the kinship of his kindred. *vohū vahištəm asti*—(uttering these words, the worshipper, as it were) puts into practice the holy law.

2. Mills :‡

To this Aśa, the holy ritual sanctity, one attributes the qualities of “good” and “best”, as one attributes property to an owner; thus this sentence *vohū vahištəm asti* is substantiated (at once).

He adds by way of explanation: “It is carried into effect; possibly ‘rendered fit for praising’ (?)”||

3. Barth. (Wb. 1859).

(The words) *ašəm vohū vahištəm asti* are so to be understood that to him the best good shall be the portion, i.e. like possessions to the possessor.

[Die Worte *ašəm vohū vahištəm asti* sind so zu verstehen, dass ihm das beste Gut zu teil wird, nämlich dem Zugehörigen als Zugehör.]

2. This verse too is excessively involved. I am very doubtful indeed of my own rendering which may be taken for what it is worth.

uśtatātya—7/1. Kan. (Dict. 113) trans. it as health, prosperity, happiness, etc. Barth. (Wb. 418) thinks that the word means “*uśta*-hood”¶ and thinks that in this passage it refers to the sentence *uśtā asti*, etc. of the Aśəm. The word also occurs in Yas. XXI. 4 below when Barth. understands the first verse of Gāθ. Uśt. (Yas. XLIII. 1).** Nair. says शुभप्रदत्ति in both the passages. I am inclined to think that the word has a double signification here and in the other passage as well. Besides the meaning

* See trans. quoted below. Barth., Wb. 1859. † See above, p. 193, about the construction as taken by Kan. ‡ Mills divides the verse by a stop at *asti*’, just as in the text here. || S.B.E. XXXI, p. 267, ftn. 1. ¶ *Uśta-tum*. ** The first two lines of which are quoted in Yas. XXI. 3 (see below). Cf. also *uśtaberotim* in Yas. LX. 6. (Sel. IV).

given by Barth., it means also “the winning of happiness”, which is to be got by actively following the teaching given in the verse beginning *uśtā ahmāi yahmāi uśtā kahmāi-cit* (Yas. XLIII. 1).* The religion of Z. teaches Karma-yoga, i.e., salvation through active good work for humanity. The same lesson is taught by the Yaθā (Sel. VII. a). It is mentioned that after death the soul of the holy man sits near the head (of the body ?) during the first three nights chanting the Uśtavaiti Gāθā :

asne vaγðanāt niśhiðaiti Uśtavaitim Gāθām srāvayō uśtatastom nimraomnō :
“ uśtā ahmāi yahmāi . . . ”†

yaθanā—Geld. separates the words, but he notes this v.l. Cf. Yas. XII. 4 (Sel. V.) above‡. Barth. reads the words separately and explains *nā* as an enc. l/l of *nar*, a man. He says the word here has no meaning, but is merely a particle (Wb. 1030 and 1052).

stāitya—3/1 (for 5/1?). Kan. says “strength” or “endurance” and compares the word शक्ति॥. The word implies strength of the soul. It occurs only in one other place.¶

The trans. are so various that they may be given here :

1. Kan.:

uśtā . . . ahmāi (in repeating these words, worshipper) associates firmly every righteous man with every righteous man (i.e. righteous people mutually share each other’s happiness)**, just as every righteous man accepts happiness from every righteous man.

2. Mills:

uśtā . . . ahmāi; by this attribution of blessedness (the praiser) assigns every person (or thing) of a sacred nature to every holy person, and as one usually (?) and regularly (?) assigns every person or thing (?) that is holy to every holy man.

Barth. makes no attempt to trans. any part of this verse anywhere in his Wb.

I am not at all sure of my own rendering. I think there is some amount of “straining” apparent in it. But I give it for what it is worth as emphasising the “active” aspect of the Z. faith.

3. This verse has also been translated variously though it is easier in construction. I have made some changes in Geld.’s text and have indicated them in the footnotes on p. 170.

The first sentence is an exact parallel in its construction to *uśtātātya . . . para-cinasti* of the previous verse except that *para-cinasti* here stands at the beginning instead of at the end. I think that here we should construe *aśāi vahiṣtai aśām* with this sentence, these words being taken both as a

* The first two lines of which are quoted in Yas. XXI. 3 (see below). Cf. also *uśtātāstom* in Yas. LX 6. (Sel. IV). † Hād. II. 2. ‡ See also Barth., Wb. 1249. ¶ Dict., p. 537.

¶ *Fṛṣṭhang-i-Oīm* quoted by Barth. (Wb. 1605). ** Ij. Vis., p. 94, ftn. 6.

quotation as well as forming part of the commentary. I propose to make *aśāi vahiṣṭāi* as corresponding to *uṣṭatāitya* of the previous verse and to take *aśem* as a proper noun defining the *māθrəm*. Thus the trans. would run:

yaṭ aśāi vahiṣṭai aśem: (this phrase) affirms the whole hymn [Aśem on account of the best Righteousness (taught therein)] (to be) superior to every (other) hymn.

Kan. takes the *māθrāi* to mean “the knower of the *māθra*” and trans. the first sentence thus:

“(Repeating these words, the worshipper, as it were) accepts all the hymns for every knower of the hymns, just as he accepts power for Righteousness, etc.”

Mills says:

“By these words the worshipper ascribes the entire Māθra (to Aśa Vahiṣṭa) and ascribes all to the Māθra, as one ascribes the kingdom to Righteousness, etc.”

zbayanṭe—4 1 pres. pt. /*zbay* (॥), to invoke.

χ̄māvōya—4 3, युभ्यम्*. Mills very strangely trans. “to us”.

θrāyō-īkaēṣa—The “threefold teaching” is 1. *aśem* etc., 2. *uṣṭā*, etc., and 3. *yaṭ*, etc. For the construction see above *panca-īkaēṣa* (Yas. XIX. 14). Kan. takes this as I do.

5. This is identical with Yas. XIX. 21 except for the name of the *baγām* *Aśem Vahīstəm* here refers to the prayer Aśem. See Barth., Wb. 238f.

Yasna XXI.

1. Kanga: Yaṇa and Vispered (Gujarāti trans., 1886), pp. 95–97.

2. Mills: S.B.E., XXXI, pp. 268–269.

This is the commentary on the third hymn—Yeṣhe hātām. Mills notes that the original form is Yas. LI. 22† and notes that the commentary here is not upon the original Gāθ. verse but upon its later version.‡

1. *yesnīm* (v.l. *yas°*)—Mills trans. “Yasna”; Kan. says “worthy of praise”, Barth. says: “belonging to the Yasna”. Mills trans. “a word for the Yasna”||.

Mazdā—6/1.

dāta—All trans. this as law¶, that which is fixed or settled. Kan. (Dict., p. 259) takes the word as 3/1. Nair. says योद्दे सामिने** विद्यमानेष्यः रजिचिय. I propose to take the word as 3/1 of the p.pt. of √*dā*, to create.††

Ahurāhe—Geld. apparently expects another word here; for he says in a footnote “so all MSS. except . . .”. Did he expect *ayhāus*?

* Jack., A.G. § 390. † The passage is quoted and discussed above p. 66. ‡ S.B.E., XXXI, p. 268, ftn. 2. ¶ Wb. 1274. †† Barth. Wb. 726. ** Evidently reading *Ahurāi* (v.l. noted by Geld). See Kan., Dict., p. 259 (2. *dāta*).

yaθa haθbiš jiθiṣām—Geld. takes these words with the next verse but not so Barth*. Barth. takes *jiθiṣām* as an abstract noun (f.) meaning “life”. Kan. takes it as an adj. meaning “desirous of life” (6/7 of pres. pt. desid.). The word also occurs in Yas. XXXV. 8. Kan. takes *haθbiš* as 3/3 of *haṇt* (pres. pt. of *ah*, to be) but trans. as if it were *haṭām* (6/3)†. Mills construes like Kan., but trans. “among those who are destined to live”, which he explains as meaning “fit to live, clean”‡. Yas. XXXV. 8 also has *haṭām jiθiṣām*. Nair. trans. here कृत्मनीनं जीवितस्य आकांच्छौ and in the other place he says वर्तमानेभ्यः जीवनं इच्छतः. I take *haθbiš* lit. as 3/3 “with the Truth”.

2. *Ārmaiti-paoiryānām* (ā.π.)—Those who have Ārmaiti at their head (Mills). This evidently refers to the last three of the Holy Immortals whose names are fem.|| Kan. trans. the name *Ārmaiti* and renders the phrase as “those who are first in piety”. Barth. (Wb. 337) takes similarly. This apparently is supported by Nair. who says संपूर्णमनसा प्राक्षमानाम्. But see the Pah. version.

vahmām—Homage (Mills); glorification (Kan.). Cf. Yas. LVII. 6 (Sel. II) above.

Amēṣaēibyō refers, of course, to the Holy Immortals.

θrāyō—refers to the three lines composing the hymn.

cīm etc. The text here seems to have been disturbed. This question should belong to verse 4 which should have come immediately after verse 2. Verse 3 should have been verse 4. For *cīm* see above Yat. XIX. 20. *cīm uoi* should be rendered “with reference to whom”, “about whom”.

paiti—Kan. takes it as equivalent of *paitiś* 1/1 (for 1/3) and trans. “lords”||. Mills trans. as a prep. “to”.

yasnahe—Mills renders “in the course of the Yasna”.

3. *uštā . . . Ahurō*.—This is the first verse of Gāθ. Ušt. (Yas. XLIII. 1) and it is repeated at the end of each Hā of that Gāθā.** I have indicated the spelling of the Gāθ. text in the footnotes on p. 172.

yahmāi—4/1 for 5/1 due to case attraction.

vasa-χsayās (Barth.†† separates the words in quoting the Gāθ. text).—The meaning is “ruler-at-will”.

4. With this verse compare Yas. XX. 2 above.

paitivaca—3/1 Answer (Mills); sentence (Kan.); sentence or dictum (Barth., Wb. 833). The noun *paitivac* is used only here. Probably this refers to the *uštā ahmāi yahmāi* etc.

* Wb. 609 See also Geld. text, note 4. † Ij. Vis., p. 96, ftn. 2. ‡ S.B.E., XXXI, p. 269, ftn. 2. || Dar. quoted at p. 67 above. ¶ Ij. Vis., p. 96, ftn. 7. ** See Yas. XLIV below, Sel. XVI. †† Wb. 1383.

paityāmraot (āπ.)—Answered (Mills)*; proclaimed (Kan.). Barth. notes that it takes two accusatives of the thing proclaimed and of the person *to* whom the proclamation is made (instead of the dat.).†

uśtatātām . . . uśtatāitya etc.—This is an involved sentence like Yas. XX. 2 above. Barth. (Wb. 418) understands *uśtatāitya* to mean the verse quoted above in 3. This is a very satisfactory explanation. Kan. takes the word to mean merely “happiness”; Mills renders it as “state of Salvation”, which certainly is nearer the sense of the word *uśtatāti*. There is a play on the two meanings of the word.

*vahiśtəm*¹⁸ . . . *aśaone*²⁹—Kan. trans. thus: “The Supreme (Ahura Mazda) proclaimed (the holy man to be) the best” and he adds‡ that he is not at all clear about this sentence. Mills takes many words as implied here and trans. as follows: “(Question. Who answered thus? Answer.) The best One. (Question. What did He answer? Answer.) The best thing. (That is) the best One, Mazda, answered the best and the holy (answer) for the better and the holy man.”

This is a needlessly complicated and a very unnatural translation.

Barth. says||:

“The Supreme Mazda has proclaimed the holiest believer (i.e. Z.) unto every holy believer.”

I propose to take *vahiśtəm*¹⁸ and *vahiśtəm*²⁴ *aśavanəm*²⁶ to refer to the *māθra* (Yas. XLIII. 1) quoted above. The word *aśavan* is frequently used for various hymns especially for Gāthic verses, for Yasna Haptarhāiti and Staota Yasna¶. In the very next verse (5) the word is so used for *Yejhē Hātām*.

5. *hufrāyaśtām*—Well-consecrated (Barth., Wb. 1830), Nair. says शुद्धप्रबोधन-इजिक्तिया | Kan. says “well-praised”, Mills says “prominent”.

* Mills overlooks the ā. † Wb. 119t. ‡ Ij. Vis., p. 97, ftn. 4. || Wb. 119t. ¶ Barth. Wb. 252 (under *aśavan* 1. 3. a).

APPENDIX A.

THE PAHLAVI VERSION OF THE BAYĀN YAŠT.

As could be seen the text of the Bayān Yašt (Yasna XIX–XXI) is very involved in places and is perhaps a corrupt version by later compilers at a period when much of the ancient Avesta lore had perished. Still there must have been remnants of traditional exegesis which had come down a long line of teachers and pupils and this is embodied in the Pah. version. I here give it *in extenso* from the English trans. by West (S.B.E., XXXVII, pp. 453–464). I do not give the numbers as given by West but the verses according to the Av. text; the numbers of West are indicated in brackets at the end of each verse. Nair., as has already been stated in the notes, has followed the Pah. very closely. The comparison between our modern philological and the ancient Pah. version composed purely from the ritualistic and orthodox point of view would be of extreme interest to the student.

Bakō Nask.*

Pah. Yas. XIX—Bakō I.

[The beginning of the Ahunavairyā of the Bakan.]†

1. Zaraθuštra inquired of Ahuramazda thus: “(O) Ahuramazda, propitious spirit, creator of the world of embodied existences (and) righteous! which were those words, (O) Ahuramazda! that (were) spoken by thee for me (1–2).

2. before the sky, before the water, before the earth, before the [well-yielding]‡ cattle, before the plants, before the fire which is Ahuramazda’s son, before the righteous man [Gayomard] before the demons, [who remain] noxious creatures and mankind, before all embodied existence [the creation of sovereignty] (and) before all the excellence created by Ahuramazda, [which is owing to] the manifestation of righteousness? ” (3)

3. And Ahuramazda spoke thus: They were the apportionment of the Ahunavairyā, (O) Spitama Zaraθuštra! [That spirit who would make the religion current, who has formed that religion from the Ahunavairyā] which was spoken out by me for thee; (4)

4. before the sky, etc. (as in 2). (5)

5. Whoever chants that apportionment of the Ahunavairyā, (O) Spitama Zaraθuštra without talking [that is, he does not speak out in the middle of any of its difficult Avesta] (and) not without anxiety [that he

* The Dinkart (IX. 47–49) gives an account of the contents of the Bakō Nask (the 4th of the 21). See also Dar., S.B.E., IV, p. xxiv. † The brackets represent the italics in West. See next footnote. ‡ Words in square brackets [] have no equivalents in the Av. (S.B.E., XXXVII, p. 453, ftn. 23). These are probably parts of the Pah. exegesis.

(may) slumber], (it is) like a hundred above any other authority of those of the Gāθās, when (one) chants (them) without talking, (or) not without anxiety; [thus it becomes (fit) for the ceremonial]. Whoever chants (it) while talking, (or) without anxiety [thus it becomes fit for the ceremonial] (it is) like ten above any other authority of those of the Gāθās. (6-8)

6. Whoever in that embodied existence of mine, (O) Spitama Zaraθuštra, recalls the apportionment of the Ahunavairyā, [that is, seeks for (it).] and, further, mutters that which he recalls, [that is, shall accomplish (it) easily,] and, further, chants that which he mutters, [that is, fully understands its ritual,] and, further, reverences that which is chanted, [that is, shall celebrate the ceremony,] his soul I pass on to the best existence, three times over the Cinvat bridge, I who am Ahuramazda, [that is, on that day (in) which he shall faithfully provide the ceremony it shall lead his soul three times unto (the world) yonder, and shall cause its happiness therein,] to the best existence, the best righteousness, and the best light. (9-11)

7. Also whoever in that embodied existence of mine, (O) Spitama Zaraθuštra, mutters the apportionment of the Ahunavairyā, [that is, shall accomplish (it) easily,] (and) drops, [that is, cuts off,] either as much as a half, or as much as a third, or as much as a fourth, or as much as a fifth, [at a fifth the foundation (of the sin) is laid, at a half it becomes quite complete, and when he shall cut off the whole (it is) a *Tanāpūhar* (sin).*] I twirl away the soul of him, I who am Ahuramazda, from the best existence, [that is, I would put it out] to such an extent and width is the twirling away as (that of) this earth, (and) even so the extent of this earth is as much as its width. (12-15)

8. This saying is proclaimed [a revelation] possessing an Ahu (and) possessing a Ratu [from which this is manifest, namely, the possession of a ruler and high priest. This, too, is said, that (it was)] before that sky (was) created, before the water, before the earth, before the plants, before the creation of the four-legged ox [which (was) the sole-created ox], before the creation of the two-legged righteous man [who (was) Gayomard], (and) before that sun of definite form [the body of the sun] (was) created as an acquirement of the archangels.† (16-20)

9. It (was) [likewise] proclaimed to me by the spirituality of propitiousness, [it likewise became possible for the spirituality of propitiousness to say (what was) said to Zaraθuštra,] concerning the whole material (existence) of the righteous who are, who have been, and who (will) arise, as to the progress of work, [that is, while they shall perform for it that which is specified by it, and good works shall arise through them,] (that) this work, among the living, is for Ahuramazda, [that is, that which they may perform, suitable for Ahuramazda, they shall so perform as is declared by this *far-gard‡*]. (21-23)

* Defined in Dinkart (VIII. 20. 65) as threatening a person with an uplifted weapon.
Holy Immortals. † Section. For this word see below introductory note to Sel. X.

‡ The

10. This, too, is the most expressive [most in effect] of those statements which (were) ever spoken forth [till now], (or which one) speaks forth [at present], (or shall) speak forth (even henceforth); for it is (through) such a statement [such in effect] as that, (if) the whole embodied existence learnt it (and) having learnt, [that is, they shall accomplish (it) easily,] they retain (it) [that is, they should rely upon it,] abstinence from passing (away) would be quite masterful, [that is, they become immortal]. (24-26)

11. This, too, is our saying spoken forth, [preserved among the revelation mentioned (in) this *fargard*,] which is learnt [that is, they shall accomplish (it) easily,] and (one) recites, [that is, he utters it in a ceremonial,] thus (for) any one whatever of the beings whose righteousness is best, [that is, should he do it for a ceremonial, he becomes (fit) for it; it is when he utters this in a ceremonial (that) his soul becomes immortal]. (27)

12. As (it is) here spoken forth, [that a ruler and high-priest are to be maintained; as these things are so spoken, (and) as this law is so,] even when it gives him an Ahu and a Ratu, [that is, it gives up (his) person to the priestly assembly] so it is thereby taught to him (that) the thought of Ahuramazda is the creature (with) the first thinking, [that is, the Gāthic lore is set going by him,] whatever teaches this [is the person of him who is king of kings, who] is the greatest [of men] of every description, [that is, it possesses a person in the king of kings,] (and) so it is taught (that) the creatures are for him, [where the Gāthic lore is set going by him]. (28-30)

13. Whatever is a good emanation for Ahuramazda, [that is, has an origin in his personality,] is through (the word) *vayhēuš* [which in the division becomes the beginning of] the third assertion here, whose recital is “he gives through Vohūman”** [that is, the recitation which he utters properly is accomplished by him,] and, besides, here is that which Vohūman has taught, [that is, the reward and recompense which they give Vohūman, they attribute also to him,] whatever is a further indication by Vohūman,† [that is, anything which he may accomplish properly as a token, and is performed by him,] became so through this summing up [that is, its end occurred] in *śyaoθenānām*; here among the existences was the summing up, [that is, it was its end]. (31-33)

14. What it teaches to the creatures of him who is Ahuramazda, is thus: he (who is) like him is he who is his own creature, [that is, even these people it tells something so, (and) thus they attain again, through purity, to the possession of Ahuramazda, just as Ahuramazda produced (them) through purity]. (By) “the dominion is for Ahuramazda”‡ it has taught, that he has made Ahuramazda his ruler, over his own person, [who shall perform that which is revealed by the Avesta,] and this is taught, (that) through him is the ministration of the poor, [that is, happiness is thereby caused by him,] which is friendship (for) the Spitama; [and the religion of Spitama became] (these) five assertions, [that is, the decrees in it were five,]

* *dādā Manayhō*.

† The word *Manayhō*.

‡ *X̄aθrōm Ahurāi*.

(which) were the whole enunciation of the saying, (and) the whole saying was that of Ahuramazda.* (34-37)

15. For the sake of development Ahuramazda, [for cherishing the creatures] pronounced the Ahunavairyā, and in its development there was a summing up, [that is, its end occurred]. Quickly, when destruction arose [that is the destroyer,] and rushed in, even among the wicked he uttered [(as) resistance] this interdict :—“ Neither our thoughts, nor teachings, [(as) I have not taught that which thou hast taught,] nor wisdoms, [for I consider wisdom as virtuousness, and thou considerest (it) as viciousness,] nor wills, [for my will is a virtuous wish, and thine a vicious (one),] nor words, [for I speak that which is virtuous, and thou speakest that which is vicious,] nor actions, [for my actions are virtuous, and thine are vicious,] nor religions [for my religion is the Gāθic lore, and thine is witchcraft,] nor souls are themselves in unison, [for (as to) those who rely upon my things, and those who rely upon thy things, their souls are not in one place” ; he who said this, that even their souls exist, must thus say that (they are) not souls in unison (with) ours]. (38-43)

16. Also this saying, which Ahuramazda uttered, (has) the three degrees, the four classes, [priest, warrior, husbandman, and artisan,] the five chieftainships, [house-ruler, village-ruler, tribe-ruler, province-ruler and supreme Zaraθuštra,] and its summing up is with liberality, [thus it is possible to make (it) completely for their own, when they deliver themselves up to the priests]. Which are the degrees of it? Good thoughts, good words, and good deeds; [they are, indeed, virtuous among the degrees of religion]. (44-45)

17. Which are the classes? The priest, warrior, husbandman, and artisan, who are the whole day (and) night with a righteous man, who are thinking rightly, speaking rightly, and acting rightly, who (have) recognised a priestly authority, [that is, possess a high priest,] who (have) taught the religion, [that is] have provided a ceremony,] (and) who, through their actions, are a furtherance of the world of righteousness, [owing to the work they accomplish]. (46-49)

18. Which are the chiefs? The house-ruler, village-ruler, tribe-ruler, province-ruler and Zaraθuštra is the fifth (in) those provinces which are other than the Raya of Zaraθuštra; (with) four chieftainship is the Raya of Zaraθuštra. Which are the chiefs of that? The house-ruler, village-ruler, tribe-ruler, and Zaraθuštra is the fourth; [that is, when he was in his own province, he also produced its period (of prosperity), who arises fourth]. (50-52)

19. How (was it) when through good thought, [that is, the religion remained in the degree of good thought]? When it arose first in a righte-

* West says of this passage (op. cit., p. 459. ftn. 1), “As the Pahlavi text of the foregoing interpretation is a commentary upon an Avesta commentary on an obscure Avesta text, it must be expected to be difficult to translate with certainty”. These remarks may apply to the whole of this Bakō Nask.

ous thinker, [it arose in Gayomard, and he thought for it]. How, when through good words ? When (it was) the bounteous text, [doing good]. How, when through good deeds ? When (it was) the praise even of righteousness (by) the first creature, [that is, they shall perform the ceremonial, and also other good works, through the Gāθā lore]. (53-55)

20. Ahuramazda proclaimed ; for what (was it) proclaimed by him ? For the righteous spiritual and worldly (existence), [(for) the benefit of the spiritual and worldly (existence)]. Owing to what desire [owing to what necessity] (was) the said announcement proclaimed by him ? [So that he shall become] the privileged developer [he who is a resolute ruler]. For how many righteous [it is requisite to utter (it)] ? [So that (one may) become] a developer, [even he who may be] an irresolute ruler, [for whom they reveal this words. So that the glory of the Kayāns* such as (it is) with good rulers, should be even so with evil rulers ; with good rulers for this purpose, that so they shall produce more benefit ; and with evil rulers for this purpose, that so they shall produce less harm]. (56-58)

21. . . .

Pah. Yas. XX.—Bakō II.

[The beginning of the second subdivision].†

1. It was a proclamation of Ahuramazda, the *ašəm vohū vahištəm astī* ; besides perfect excellence is taught by it to him, [that is, benefit is produced by it for him,] who shall make progress his own, [that is, shall produce, that which is necessary to produce,] through *vohū vahištəm astī* thus become the summing up of the assertion, [that is, it become its end]. (1)

2. *uštā astī uštā ahmāi* has, besides, taught the righteous of every kind the happy progress which is necessary to arise for the righteous of every kind, [so that, happiness (may) be caused thereby]; whatever endurance of man [(or) diligence] it is necessary for the righteous of every kind, to occasion is, besides, taught to the righteous of every kind, [so that one's happiness (may) be caused thereby]. (2)

3. *hyat‡ ašāi vahištāi ašəm* has, besides, taught (at) all [the duty and good works which are revealed in] the text are the whole text, [for him whose Avesta and Zand|| are easy, so that, through its Avesta and Zand, he can make manifest all the duty and good works of that whole text,] which teaches (that) the dominion is for righteousness¶, [so that, (one) may exercise authority through virtuousness, that is, it should be the opinion that it teaches or dominion through virtuousness, so that (one may) possess authority through virtuousness ;] which also teaches the truth to that righteous invoker, [so that he may make a true decision ;] (and) which also teaches the truth to you that are fraught with advantage, [so that it may

* The Kayanian Princes. † The brackets are not given by West. ‡ So the reading given in West. || See note on *m̄ta-āzaintīr* (Yas. LVII. 8, Sel. II), p. 68 above. ¶ "Just as the Ahunavairyā says that 'the dominion is for Ahuramazda'" (West, op. cit., p. 462, fn. 6).

produce true judgment]. (These) were the three assertions, [that is, three decrees were in it,] (and) the whole saying was a proclamation, the whole saying was that of Ahuramazda. (3-7)

4. Ahuramazda proclaimed; (as above in Yas. XIX. 20). (8-10)

5. . . .

Pah. Yas. XXI.—Bakō III.

[The beginning of the third subdivision].*

1. A saying of the righteous Zaraθuštra, to be reverenced, was: "Whoever of those existing is thus in worship as regards (the good)". Here what is taught by it is the worship of Ahuramazda, [that (it is) that which (one) should provide for,] which is the law of Ahuramazda, [that is, his virtuous law,] whereby the reverence (of) existence is taught, [that is, that which he would most occasion, which is the ever-asking for progeny (by) mankind; and he mentions that thing to them,] (through) which (it) is possible for them to live well. (1)

2. Here, besides, the reverence of those males (and) females of the righteous, through complete devotion†, who (was) the first, is taught by it, which is the obeisance (for) the archangels, [that is, it would occasion the propitiation of the archangels]. (These) were the three assertions, [that is, three decrees were in it,] (and) it was (in) every way a saying to be reverenced. Unto whom was the reverence? (Unto) the archangels in that worship. (2-3)

3. And Ahuramazda spoke thus: "Happy is he whose happiness is the happiness of any one whatever, and (may) Ahuramazda grant it, through predominance of will, [through his requirement]". (4-5)

4. What reply did he speak through that utterance of words, [what (was) the thing he spoke about]? He spoke the reply of happy progress, the happy progress of the righteous of every kind, who are, who have been, and who (will) arise. The developer told [that man, as] the development, (in) reply; (and) [the reward as] the development that Ahuramazda mentioned (in) reply (was): "That development [I call] righteous, [which] is a development for the righteous. (6-8)

5. . . .

* The brackets are not given by West. † "The archangel Ārmaiti, or Spendarmand" (West, op. cit., p. 463, ftn. 3).

IX.

IX.

Airyēmā-išyō—Yasna LIV.

1.* ā¹ Airyēmā² išyō³ rafēdrāi⁴ jan̄tū⁵
nerebyas⁶-cā⁷ nāiribyas⁸-ca⁹ Zaraθuštrahē¹⁰
Vaijhēuš¹¹ rafēdrāi¹² Manaījhō¹³:
yāl¹⁴ daēnā¹⁵ vairīm¹⁶ hanāt¹⁷ mīždem¹⁸
+ ušahyā¹⁹ yāsā²⁰ ašim²¹
yām²² išyām²³ Ahurō²⁴ masatā²⁵ Mazdā²⁶

2. Airyamanem¹-Išīm² yazamaide³, amavantem⁴, vērēθrājanem⁵,
vītbaēšajhem⁶, mazištēm⁷, ašuhe⁸ sravajhām⁹:
Gāθā¹⁰ spēntā¹¹ ratuχšaθrā¹² ušaoniš¹³ yazamaide¹⁴:
Staota¹⁵ Yesnya¹⁶ yazamaide¹⁷, yā¹⁸ dātā¹⁹ aŋhēuš²⁰ paouruyehyā²¹.

* Geld. has this in four lines, 1, 2, (3, 4), (5, 6).

IX.

Airyēmā-išyō—Yasna LIV.

1. May the ever-welcome³ Airyaman² come⁵-hither¹ for the rejoicing⁴ of the men^{6*}, and⁷ of the women^{8*} as-well,⁹ of Zaraθuštra^{10†}, for the rejoicing¹² of the Good¹¹-Mind¹³ (may he come hither).

Who¹⁸(-ever, of these men and women) earns¹⁷ the precious¹⁶ reward^{18‡} through (his or her good) heart¹⁵, (for him or her) do I beg²⁰ the blessing²¹ of Aša¹⁹, (the blessing) (most-)to-be-desired²³ which²² Ahura²⁴ Mazda²⁶ doth bestow²⁵.

2. We adore³ the Airyēmā-Išyō² (hymn), the powerful⁴, (and) victorious⁵ against-the-foe,⁶ the greatest among the Words^{9*} of Aša⁸

We adore¹⁴ the holy¹¹ Gāθās¹⁰, (which) teaching-of-righteousness^{13†} (are) ruling-as-Ratus^{12‡}.

We adore¹⁷ the Staota¹⁶ Yesnya¹⁶ (hymns), which¹⁸ (are) the laws¹⁹ (revealed) by the ancient²¹ Rulers^{20||}.

* Orig. dat. † i.e. His followers. ‡ Sc., for leading the life of holiness. *Verse 2.*

* Orig. gen. † *ašona* lit. possessing Aša. ‡ Spiritual guides the world; the Gāθās explaining the law of Aša are appropriately called Ratus. || Orig. 6/1.

NOTES.

1. Kanga : Yaçna and Vispered (Gujarati trans., 1886), pp. 125–126.
2. Reichelt : Avesta Reader ; text p. 76, notes at p. 177.
3. Mills : S.B.E., XXXI, p. 293.

The first verse is one of the important hymns of the Avesta and it is used in the marriage blessing.* The Yazata invoked is Airyaman (आर्यमन्). “This Indo-Iranian divinity originally conveys the idea of comradeship and occurs mostly in the Vedas and casually in the Avesta in connection with the wedding rites. The fifty-fourth chapter of the Yasna is consecrated to Airyaman. He is invoked to come down to the wedding for the joy of the faithful. In regard to the attributes given to Airyaman we may add in this connection that his standing epithet is ‘the beloved’ ”†. Airyaman is also a healer of diseases and he is invoked to drive away diseases and death and his help is asked against magic and witchcraft. He is “the angel, presiding over the medical art”‡. In Ven. XX. 11, this hymn (Yas. LIV. 1) is given in full and it is then used as a charm for driving away the *yātu* and *pairikā* and *jahi* and all manner of sickness and death (Ven. XX. 10–12). A further description of Airyaman is found in Ven. XXII where Ahura Mazda asks him to overcome the diseases spread by Aprō Mainyu.|| It may be noted that the name *airyaman* in Gāθ. for the priestly class.¶ The praises of this hymn are given in Dinkart, IX. 46, where it is mentioned that Saošyants will recite this hymn at the “resurrection”, “and up the dead are arrayed by it; through its assistance they give life back unto the body, and the embodied life they then possess is such that they do not die”. **

1. *Airyāmā*—1/1. The word lit. means “friend”. † Barth., Wb. 198–199 compares the Mod. Pers. word ارمان (ērmān), guest.

išyō—Adj. Desired (friend) (Mills); liked or beloved (Kan.); Dar. (S.B.E., IV, p. 229) says “vow fulfilling”.

rafədrāi—Dat. inf. √rap. For protection or help (Barth., Wb. 1509f.); for graces (Mills); Kan. says “happiness” and following Justi derives it from √rap which he connects with Skt. रम्. ‡‡

ā . . . *jantu*—√gam. आगम्न्. The palatalising seems to be due to the I.E. form ^Xgem-|| ||.

nərəbyas-cā . . . *Zaraθuštrahē*—Kan. understands that the followers

* See the Skt. version of the Parsi marriage service in Coll. Skt. Par., I. pp. 43–48. This hymn (1st verse) is given at p. 46, verse 30. Nair. trans. slightly differently in his दार्जिलि (Coll. Skt. Par., II. p. 125). † Dhalla, Z. Theo., p. 119. ‡ Haug, p. 257. || See Introductory note by Dar. to this *Fragard* of the Ven., S.B.E., IV, p. 236. ¶ Barth., Wb. 198, see also note on the four classes given above on Yas. XIX. 17 (Sel. VIII). ** Trans. by West, S.B.E., XXXVII, p. 303. †† Grass., Wb. 116. See also Mlt., E.Z., p. 117. ‡‡ See Geld., *Studien Zum Av.*, p. 29ff. for a criticism of this view. |||| Barth., Wb. 404ff. (note 1).

of Z. are meant here. So also Mills who trans. the last word as “who are taught of Z.” Geld.* thinks it means the family circle of Z., for he thinks it is the wedding hymn of Z.’s daughter. Note the final long vowels in this verse indicating older language. The second verse is obviously a later addition. Note also the 4/3 (^o*byas-cā*), used for 6/3† by case-atraction.

Vayhūs . . . Manayhō—6/1. Geld. trans. “holy community”.

yā—Mills takes this as 3/1 and construes it as referring to the *Manayhō* above (or to the whole of the previous clause.) and trans. “whereby the conscience, etc.”. Kan. takes *yā* to refer to Airyaman which is decidedly bad grammar. The others refer it to *daēnā* and construe “the *daēna* which etc.”. This last manner of construing is decidedly supported by the metre: the verse divides into two halves of three *pādas* each, each containing 12 syllables.‡ See below, however, for a further discussion of this word.

daēnā—Religion (Dar.); those who accept the (Z.) faith (Kan.); conscience (Mills); soul (*Seele*) (Geld.); Self (Mlt.). See above Yas. XXVI. 4 (Sel. III).

vairīm—Pleasing; sacred (Mills); desirable (Dar.).

hanāt—*han* (सन्) to earn. In the Av. it is most often used with *miždəm*.

miždəm—Reward. Skt. मौङ्ग, Mod. Pers. *muzd* (*muzzd*) reward.

ašahyā—6/1 *Gāθ*. In Y.A. it would be *ašahe*.

yāsā—Cf. *ā . . . yāsayuha* Yas. IX. 2 (Sel. 1). This form is 1/1 ätm.

ašim—Barth.|| explains the word to mean reward of an action performed (whether good or bad). Here of course used for good reward.

masatā—Barth. takes this as *s-aor.* of *✓mad*, to apportion, to mete out, and compares Goth. *mitan.*¶ Kan. trans. “regards as great”; Mills trans. “may grant” and adds** “or can *masatā* (sic) equal ‘with his liberality, or majesty’, leaving *jantu* to be understood with Ahuro ?”

The trans. of this verse are various by the various writers, though they do not differ so much as do those of Yaθā, Ašem and Yejhē-Hātəm.††

1. Kan: ‡‡

May Airyaman, the desired One, come to (give) joy unto the men and women of Zaraθuštra, (and) for (giving) joy to the holy mind.

(I.e. may he come in order to give joy to the holy minded men and women).|| ||

* Op. cit., p. 33, ftn. 2. † See *Vayhūs . . . Manayhō* (6/1 in the next line). ‡ See Appendix on Avesta metre below. Geld., prints this verse in four lines 1, 2, (3, 4), (5, 6). ¶ Wb. 241. ¶ Ib. 1113. ** S.B.E., XXXI, p. 298, ftn. 3. ‡‡ Sel. VII a, b, and c. ‡‡ Ven. XX. 11 (Guj. trans., 1884, pp. 261 f.) In 1j. Vis. he gives the same trans. but omits his parenthetical explanations. ¶|| I have given merely the substance (not a trans.) of the parenthetical explanations here.

Who (Airyaman) makes those who accept the faith (of Z.) fit for receiving rewards.

(I.e., all who believe faithfully in the Z. religion are regarded by Airyaman as fit for rewards.)

I seek the Truth of Truth (i.e. Perfect Truth),* which (is) to-be-desired, (which) Ahuramazda (Himself) has acknowledged to be great.

(I.e., Truth is such a thing that God Himself has given it a high place and has regarded it as worthy of reverence.)

The one strong recommendation for this is that it keeps up the sense line by line. The rendering of *daēnā* as a collective seems far fetched, *masatā* is not found in Kan.'s Dict. at all. But he evidently follows Har.† and takes it from *maz*.

2. Dar. (S.B.E., IV, p. 229):

May the vow-fulfilling Airyaman come here, for the men and women of *Zaraθuštra* to rejoice, for *Vohu-Mano* to rejoice; with the desirable reward that Religion deserves. I solicit for holiness that boon that is vouchsafed by Ahura!

3. Geld. (*Studien zum Avesta*, I, p. 33).

May the dear Friendship appear for a call‡ upon the men and women of Z., for a call upon the (whole) faithful company. To every soul who earns the precious reward, I wish the granting of Righteousness, which is to be longed for, which Ahura Mazda shall accord.

4. Mills:

Let the Airyaman, the desired friend and peersman, draw near for grace to the men and to the women who are taught of Z., for the joyful grace of the Good Mind, whereby the conscience may attain its wished-for recompence. I pray for the sacred reward of the ritual order which is (likewise so much) to be desired; and may Ahura Mazda grant it (or cause it to increase).

5. Barth: (Wb. 199, 1288, 378 and 1113).

May the dear Airyaman come hither to protect|| the men and women of Z., to protect the Good Mind. Whichever Self¶ earns the precious reward, to him I offer the prize of righteousness, (which is) to be desired, which Ahura Mazda shall award.

Reich. is exactly the same except that he puts the word *daēnā* untranslated (§ 19).

6. Mlt. (E.Z., p. 390) strikes out a new line rather plausibly:

Let the dear Brotherhood come for support of Z.'s men and women,

* संपूर्ण रासी.

+ *Manuel de la Langue de l'Avesta*, Anthologie, p. 182.

‡ Zum Besuch.

|| Zur Unterstützung.

¶ Welches Ich.

for support of Good Thought. Whatever Self may win the precious men of Right, for this one I beg the dear Destiny that Ahura Mazda bestowed.

The word “Brotherhood” deserves some attention. It seems kin to Geld.’s rendering “Friendship”.* He takes *aśim* to be a proper name and trans. “Destiny”, and suggests that *masatā* is, as pointed out by Barth. (*Flexionslehre*, 27) from a root *mas* to bestow (not in Wb.)†

7. The Pah. rendering (Pah. Ven. XX. 11) is given by Haug (p. 393):

The longing for Airyaman is for me the arrival of joy [that is, it is necessary for thee to come with joy], (and) they compel (him) to act for the men and women of Z. Vohumanō is joyful, [that is, it is necessary for thee also to come, that they may compel thee to act with joy]. He who is desirous of religion becomes worthy, with the reward here (in this world), and that also there (in the other world). The reverent supplication for righteousness is Aśa Vahiṣta [that is, my reverence is through him]; may he become the dignity of Ahura Mazda, [the *mobad*-ship of the *mobads*].

8. In the marriage-service where this verse occurs the Skt. rendering is given by a priest दीनिदारः ‡:

आ अर्यमा इथः प्रमोदाय गच्छतु । वृभ्यस्त नारौभ्यस्त जरश्चउत्स्य । येन धर्मशीलजना वर्यंसनेम किल प्राप्नुम पारितोपिकम् ॥

ऋतस्य याचं ऋतिं यां इथां सामी संहिता किल ददातु महाज्ञानौ ॥

9. Nair. in his इजिनि (Coll. Skt. Par., II, p. 125) trans. thus:

स आदेशाभिलाषः प्रमादाय प्राप्नोतु नरेयो नारौभ्यस्त जरश्चिद्याभ्यः । उच्चमं च प्रमोदय मनः । (किल गवद्यनोऽपि इदं कायं करोतु) । ये दीने अभिलाषकाः (किल ये नारौनराः दीनिश्रौलाः) अनुरूपाः प्रसादस्य । (परलोकीयस्य) । उपर्युक्तं अभीष्टवो भक्तिशीलं (शिष्यम्) । येषां अभीष्टया सामिनो महत्त्वं महाज्ञानिनः । किल मे दीनिः तनौ प्रवर्तते ॥

I now give my own rendering. There is a general agreement with regard to the first three *pādas*. The last three are really complicated. In the first place I propose to take *yā*¹⁴ to be 1, 3 n. because it refers to the two genders (*nara* and *nārī*).¹⁵ This *yā* would be subject of *hanāt*, *daēnā* I propose to take as 3/1. The fifth *pāda* I have marked as metrically defective and I propose to fill it out thus:

aśahyā (*tēm vayuhim*) *yāsā aśim*.

This completing of the *pāda* has been suggested by Yas. LI. 21,¹⁶ which also gives the clue for interpreting this verse. It is also Gāθic (Gāθ. Vohu.) and it runs as follows:—

* See op. cit., p. 117 for details. † Ib., p. 390, ftn. 5. ‡ वैवाहस्य [विवाहस्य] पदमानी (contract, solemn promise) संखृतभाषायाः[°यां] पदित्यै भाषायाः[°यां] दीनिदारवद्यनेन प्रसादिता ॥ Thus runs the beginning. See Coll. Skt. Par., I, pp., 43ff. This verse is numbered 30 there at . 46. ‖ Reich. §§ 6045 606. ¶ Sel. XXXVI, Part 2.

*ārmatōiš nā spəntō hvō
 cistiš, uχdāiš, šyaοθana,
 daēnā ašem spənvat
 volū xšaθrəm manayhā
 Mazdā dadāt Ahurō
 təm vayuhim yāsā ašīm*

Barth. trans. this verse thus : *

Through Piety one becomes holy. Such a man advances Righteousness through his thinking, his words, his deeds and his Self. By Good Thought Mazda Ahura will give the Dominion. For this precious blessing do I beg.

Hence my trans. runs thus.

May the ever-welcome Airyaman come hither for the rejoicing of the men, and of women as well, of Zaraθuštra for the rejoicing of the Good Mind (may be come hither). Who (ever of these men and women) earns the precious reward, (for him or her) do I beg the blessing of Aša, (the blessing) (most-) to-be-desired which Ahura Mazda doth bestow.

It may also be noted in passing that the blessing (*ašī*) of Aša is frequently mentioned in the Gāyās.†

2. Note that this verse is distinctly later in point of language. It seems a mere ritualistic addition.

vīšbaēšayhōm—Keeping away from hatred (Kan.) ; the opponent of assulting malice (Mills) ; directed against enemies (Birth).‡

sravayhām—6/3. Among the words (i.e. hymns).

spəntā—Prosperity bringing (Kan.) ; bounteous (Mills) ; holy (Barth.)||.

ratuχšaθrā—Who rule supreme in righteousness (Kan.) ; that rule supreme in the ritual (Mills) ; possessing in themselves the strength of the Ratu, i.e. ruling as Ratu (Barth.)¶. This epithet used for the Gāyās occurs in several places and in only one place (Vis. XI. 1) the word is used in this sense for Ahura Māzda.

Staota Yesnya—Neu. plu. This name is used to designate 33 chapters of the Yasna. What these chapters are is not very certain, but they evidently represent the oldest portion of the Yasna. Geldner thinks that “the Gāyā dialect is indispensable” for the Staota Yesnya.** They include at any rate the five Gāyās, the Yasna Haptāyhāiti, and Hās 14, †† 15, 54, 56 and 58 (Barth., Wb. 1589), and, of course, the three chief prayers Yaθā, Ašem and Yejhē-Hātām.

yā—Neu plu.

* Gāθ, p. 111; see also Mit., E.Z., p. 387.

† Cf. e.g. Yas. LI. 10, also Yas. XXI. 4 (Sel. XXXIV, Part 2). ‡ Wb. 1447. || Ib. 1619 ff. (B. 2 b). ¶ 10. 1502. ** See Av. Pah. Anc. Pers., p. 39. †† The *Revayets* mention that the Staota Yesnya begins, with the words: *vādi vā Aməšā Spəntā*, i.e. with Yas. XIV. 1.

dātā—Laws (Kan.) ; productions (Mills).

aγhəuš—6/1 of *ahu*. Kan. trans. “life”, Mills says “world”. Could it not mean here “ruler” or “lord” and refer to the ancient Sage-kings who gave the law of Mazda to pre-Zoroastrian Irān ?

paouruyehyā—6/1. Ancient. “The later Avesta notes the antiquity of the older”,* as is also done in the Veda, पूर्वभिर्ज्ञविभिः (RV., I. 1, 2), etc.

* Mills, S.B.E., XXXI, p. 293, ftn. 4.

X.

X.

The Vara of Yima—Vendidād II. 20-43.

1. (20). hanjamanem¹ frabarata² yō³ daðvā⁴ Ahurō⁵ Mazdā⁶ haðra⁷ mainyaðibyō⁸ Yazataēibyō⁹, srūtō¹⁰ Airyene¹¹-Vaējahi¹², vanj-huyā¹³-Dāityayā¹⁴.
hanjamanem¹⁵ frabarata¹⁶ yō¹⁷ Yimō¹⁸-Xšaētō¹⁹ hvāðwō²⁰ haðra²¹ vahistaēibyō²² mašyākaēlbyō²³, srūtō²⁴ Airyene²⁵-Vaējahi²⁶, vanj-huyā²⁷ Dāityayā²⁸.
2. (21). ā¹ tat² hanjamanem³ paiti⁴-jasat⁵ yō⁶ daðvā⁷ Ahurō⁸ Mazdā⁹ haðra¹⁰ mainyaðibyō¹¹ Yazataēibyō¹², srūtō¹³ Airyene¹⁴-Vaējahi¹⁵ vanj-huyā¹⁶ Dāityayā¹⁷.
ā¹⁸ tat¹⁹ hanjamanem²⁰ paiti²¹-jasat²² yō²³ Yimō²⁴-Xšaētō²⁵ hvāðwō²⁶ haðra²⁷ vahistaēibyō²⁸ mašyākaēibyō²⁹, srūtō³⁰ Airyene³¹-Vaējahi³², vanj-huyā³³ Dāityayā³⁴.
3. (22). aat¹ aoxta² Ahurō³ Mazdā⁴ Yimāi⁵:
Yima,⁶ srīra,⁷ Vivajhana⁸! avi⁹ ahūm¹⁰ astvantem¹¹ aym¹² zimō¹³ jañhēntu¹⁴, yahmat¹⁵ haca¹⁶ stax¹⁷ mrūrō¹⁸ zyā¹⁹. ava²⁰ ahūm²¹ astvantem²² aym²³ zimō²⁴ jañhēntu²⁵, yahmat²⁶ haca²⁷ paúrvō²⁸ snaodō²⁹-vafra^{30*} snaéžāt³¹ barezištaēibyō³² gairibyō³³ bāšnubyō³⁴ areduyā³⁵.
4. (23). ðrižat¹-ca² iða³ Yima,⁴ gēuš⁵ apa⁶-jasat⁷ yat⁸-ca⁹ aŋhat¹⁰ ðwyāstemaēšu¹¹ asaŋhām¹², yat¹³-ca¹⁴ aŋhat¹⁵ barešnuš¹⁶ paiti¹⁷ gairinām¹⁸, yat¹⁹-ca²⁰ jāfnušva²¹ raonām²² paxrumaēšu²³ nmāna-ēšu²⁴.
5. (24).† parō¹ zimō² aētajhā³ | daíjhēuš⁴‡ aŋhat⁵ bēretō⁶ vāstrem⁷ :— tem⁸ āfs⁹ paúrvā¹⁰ vazaiðyā¹¹ | pasca¹² vītaxtil¹³ vafrāhe¹⁴. | abda¹⁵-ca¹⁶ iða¹⁷, Yima¹⁸, aŋuhel¹⁹ astvāite²⁰ sadayāt²¹ yat²² iða²³ pasēuš²⁴ anumayehe²⁵ paðem²⁶ vaēnāite²⁷.

* Geld. has *snaodō vafra*; Kan. makes these two words into a compound (Dict., p. 541).

† Geld. gives this as verse with the *pīdas* divided as marked by the upright lines. ‡ Geld. reads *daíjhā* ; I have followed Barth.

X.

The Vara of Yima—Vendidad II. 20-43.

1. (20). An assembly¹ did call-together² (He) who³ (is) the Creator⁴, Ahura⁵ Mazda⁶, together-with⁷ the celestial⁸ Yazatas^{9*}, in Airyana¹¹. Vaēja¹² of-high-renown¹⁰, (on-the-banks-)of-the-hallowed¹³ Dāityā¹⁴.

An assembly¹⁵ did (likewise) call-together¹⁶ (he) who¹⁷ (was) Yima¹⁸ the King¹⁹, the magnificent²⁰, together-with²¹ the holiest²² (among) mortals^{23*}, in Airyana²⁵ Vaēja²⁶ of-high-renown²⁴ (on-the-banks-)of-the-hallowed²⁷ Dāityā²⁸.

2. (21). To¹ that² assembly³ did-come-to-confer^{4 5} (He) who⁶ (is) the Creator⁷ Ahura⁸ Mazda⁹, together-with¹⁰ the celestial¹¹ Yazatas^{12*}, in Airyana¹⁴ Vaēja¹⁵ of-high-renown¹³ (on-the-banks-)of-the-hallowed¹⁶ Dāityā¹⁷.

To¹⁸ that¹⁹ assembly²⁰ did-come-to-confer^{21, 22} (he) who²³ (was) Yima²⁴ the King²⁵, the magnificent²⁶, together-with²⁷ the holiest²⁸ (among) mortals^{29*}, in Airyana³¹ Vaējo³² of-high-renown³⁰ (on-the-banks-)of-the-hallowed³³ Dāityā³⁴.

3. (22). Thereupon¹ Ahura³ Mazda⁴ said² unto Yima⁵:

Yima⁶, (thou) fair⁷ son-of-Vivajhvat⁸! upon⁹ the wicked¹² material¹¹ world¹⁰ shall descend^{14*} the winters¹³, (and) through¹⁶ these^{15†} (shall come) fierce¹⁷ deadly¹⁸ cold¹⁹. Upon²⁰ the wicked²³ material²² world²¹ shall come²⁶ winters²⁴, (and) through²⁷ these^{26†} first-of-all²⁸ shall fall³¹ deep²⁹-snow³⁰ (extending) from the highest heights³² of the mountains³³ to the depths³⁴ of the waters³⁵ (of Arədvi).

4. (23). And² (all the) three kinds¹ of animals⁶ here³, O Yima⁴, shall disappear⁶⁻⁷ (those) which^{8*} live^{10†} in the most-terrific¹¹ of wildernesses^{12†} and¹⁴ (those) which¹³ live^{16†} on¹⁷ the tops¹⁶ of mountains¹⁸, and²⁰ (those) which¹⁹ (live domesticated) in the river²²-valleys²¹ (even though protected) in well-built²³ stalls^{24||}.

5. (24). Before¹ (that) cold² there is^{5*} (at present) production^{6†} of food⁷ in‡ this³ land⁴; (and there is) water⁹ in plenty¹⁰ for irrigating^{11||} it⁸ after¹² the melting¹³ of the (winter's) snow¹⁴.

But^{16¶} (later on), O Yima¹⁸, (the land) here¹⁷ shall appear²¹ uninhabitable^{15**} for (all) corporeal²⁰ life¹⁹; (even) here²³, where²² the footprints^{26††} of lowing²⁵ cattle²⁴ are†† (at present) to be seen²⁷.

* Verses 1 and 2. * Orig. 4/3. Verse 3. * Lit. "come". † Lit. "through which" (sg.). Verse 4. † Lit. "are". ‡ Lit. "places". * -ca⁹ has been omitted. || Lit. "strong houses". Verse 5. * Lit. "was". † Orig. inf. ‡ Lit. "of". || Lit. "overflow". ¶ Lit. "and". ** Lit. "unreadable" (unbüt**r**e**b**a**r**, Barth., Wb. 96). †† Orig. sg.

6. (25). āat¹ tem² varem³ kerenava⁴ caretū⁵-drājō⁶ kem⁷-cit⁸ paiti⁹ caθrušanām¹⁰; haθra¹¹ taoχma¹² upa¹³-bara¹⁴ pasvām¹⁵-ca¹⁶ staora-nām¹⁷-ca¹⁸ mašyānām¹⁹-ca²⁰ sūnām²¹-ca²² vayām²³-ca²⁴ āθrām²⁵-ca²⁶ suχrām²⁷ saocintām²⁸.
 āat²⁹ tem³⁰ varēm³¹ kerenava³² caretū³³-drājō³⁴ kem³⁵-cit³⁶ paiti³⁷ caθrušanām³⁸ narām³⁹ aiwi-χšoiθne⁴⁰, caretū⁴¹-drājō⁴² kem⁴³-cit⁴⁴ paiti⁴⁵ caθrušanām⁴⁶ gavām⁴⁷ gāvayanem⁴⁸.
7. (26). haθra¹ āpēm² frātū³-caya⁴ hāθrō⁵-masajhēm⁶ aðwanem⁷, haθra⁸ marēyā⁹ avastaya¹⁰; [avī¹¹ mat¹² zairi¹³-gaonem¹⁴, mat¹⁵ χ^Vairyete¹⁶ ayyamnem¹⁷]. haθra¹⁸ nīnānā¹⁹ avastaya²⁰, § + katem²¹-ca²² frāskembem²³-ca²⁴ fravārem²⁵-ca²⁶ pairi²⁷-vārem²⁸-ca²⁹.
8. (27). haθra¹ vīspanām² narām³ nāirinām⁴-ca⁵ taoχma⁶ upa⁷-bara⁸, yōi⁹ hēnti¹⁰ aijhā¹¹ zemō¹² mazišta¹³-ca¹⁴ vahišta¹⁵-ca¹⁶ sraēsta¹⁷-ca¹⁸. haθra¹⁹ vīspanām²⁰ gēus²¹ sareðanām²² taoχma²³ upa²⁴-bara²⁵, yōi²⁶ hēnti²⁷ aijhā²⁸ zemō²⁹ mazišta³⁰-ca³¹ vahišta³²-ca³³ sraēsta³⁴-ca³⁵.
9. (28). haθra¹ vīspanām² urvarānām³ taoχma⁴ upa⁵-bara⁶, yōi⁷ hēnti⁸ aijhā⁹ zemō¹⁰ barezišta¹¹-ca¹² hubaoiðitema¹³-ca¹⁴. haθra¹⁵ vīspanām¹⁶ χ^Vareðanām¹⁷ taoχma¹⁸ upa¹⁹-bara²⁰, yōi²¹ hēnti²² aijhā²³ zemō²⁴ χ^Varezišta²⁵-ca²⁶ hubaoiðitema²⁷-ca²⁸. tē²⁹ kerēnava³⁰ miθwairess³¹ ayyamnem³² vīspem³³ ā³⁴ ahmāt³⁵ yat³⁶ aēte³⁷ narō³⁸ varefšvō³⁹ aijhe⁴⁰.
10. (29). mā¹ aθra² frakavō³, mā⁴ apakavō⁵, mā⁶ apāvayō¹, mā⁸ hareðiš⁶, mā¹⁰ driwiš¹¹, mā¹² daiwiš¹³, mā¹⁴ kasvīš¹⁵, mā¹⁶ vīzbāriš¹⁷, mā¹⁸ vīmitō¹⁹-dantānō²⁰, mā²¹ paēsō²² yō²³ vīteretō²⁴-tanuš²⁵, māða²⁶-cim²⁷ anyām²⁸ dax̄stanām²⁹, yōi³⁰ hēnti³¹ Aŋrahe³² Mainyēus³³ dax̄stem³⁴ mašyāiš³⁵-ca³⁶ paiti³⁷ niðātem³⁸.

6. (25). Therefore¹ shalt thou construct⁴ one^{2*} enclosure³ a-*caretu*⁵-long⁶ in⁹ each^{7-8†} of the four-sides¹⁰; thither¹¹ shalt thou carry¹³⁻¹⁴ the offspring¹² of (small) animals¹⁵ and¹⁶ of (large) cattle¹⁷ and¹⁸ of men¹⁹ and²⁰ of dogs²¹ and²² of birds²³ and²⁴ (the seed) of the fires^{25‡} brilliant²⁷ (and) flaming²⁸.

And²⁹ thou shalt also construct³² one^{30*} enclosure³¹ a-*caretu*³³-long³⁴ in⁵⁻⁷ each^{35 36†} of the four-sides³⁸ as a dwelling^{40||} for human-beings^{39¶}, (and also one) a-*caretu*⁴¹-long⁴² in⁴⁵ each^{43-44†} of the four-sides⁴⁶ as a stall⁴⁸ for cattle^{47¶}.

7. (26). Therein¹ cause thou the waters^{2*} to flow³⁻⁴ along a course⁷ a-*haθra*⁵-in-length^{6†}; near-this^{8‡} shalt thou lay-out¹⁰ the fields⁹, [(so that) always¹² golden¹³-hued¹⁴, (and)|| inexhaustible¹⁷ (grain) might be obtained^{11, 16¶}]. There¹⁸, (too), shalt thou establish²⁰ dwelling-places¹⁹, (each) house^{21**} with-a-pillared-portico²³ and²⁴ an (inner) courtyard²⁵ and²⁶ an-encircling²⁷-wall²⁸ as well²⁹.

8. (27). Therein¹ shalt thou carry⁷⁻⁸ the offspring^{6*} of all² men³ and⁵ of (all) women⁴, who⁹ are¹⁰ upon this¹¹ earth¹² the greatest¹³ and¹⁴ the best¹⁵ and¹⁶ the finest¹⁷.† Therein¹⁹ shalt thou carry²⁴⁻²⁵ the offspring^{28*} of all²⁰ kinds²² of animals^{21, ¶} which²⁸ are²⁷ upon this²³ earth²⁹ the greatest³⁰, and³¹ the best³² and³³ the finest³⁴.†

9. (28). Therein¹ shall thou carry^{5 6} the seed⁴ of all² trees³ which⁷ are³ upon this⁹ earth¹⁰ the tallest¹¹ and¹² the sweetest-scented^{13,*}. Therein¹⁵ shalt thou carry¹⁹⁻²⁰ the seed¹⁸ of all¹⁶ fruits¹⁷, which²¹ are²² upon this²³ earth²⁴ the best-of-savour²⁵ and²⁶ the sweetest-scented^{27,*}

(All) these²⁹ (human beings and animals) shalt thou take^{30†} in-pairs³¹, (and shalt preserve) each^{33‡} (pair) safe-from-harm³² through³⁴ that³⁶ (time), (during) which³⁸ these³⁷ people³⁸ shall be⁴⁰ within the *vara*³⁹.

10. (29).* (There should be) here² neither¹ the bulging-chested³, nor⁴ the hump-backed⁵, nor⁶ the impotent⁷, nor⁸ the lunatic⁹, nor¹⁰ the pitted-faced^{11, †} nor¹² the emaciated¹³, nor¹⁴ the undersized^{15‡}, nor¹⁶ the crooked(-limbed)¹⁷, nor¹⁸ (any) possessing-deformed¹⁹-teeth²⁰, nor²¹ the leprous²² who²³ (have the disease) spread²⁴-over-the body²⁵; nor-indeed²⁶ (one showing) any²⁷ of the other²⁸ (outward) signs²⁹, which³⁰ are³¹ the marks^{34||} of Aṇrō³²-Mainyuš³⁸ put³⁶ upon³⁷ mankind^{35. ¶}

Verse 6. * Lit. "that". † Lit. "whichever". ‡ -ca²⁶ omitted. ¶ Dat. inf. || Orig. sg. /; Verse 7. * Orig. sg. † Lit. "measurement". ‡ haθra. || mat¹⁵ omitted. ¶ Lit. "eaten". ** -ca²² omitted. Verse 8. * Lit. "seed". † -ca¹⁵ and -ca⁵ omitted. ¶ Orig. sg. Verse 9. * -ca¹⁴ and -ca²⁸ omitted. † Lit. "make". ‡ Lit. "all". Verse 10. * For Kanga's version see verse 18 (37) below. (p. 223). † Barth. suggests that this word may refer to the marks of small-pox (Wb. 778). ‡ Barth. gives a word *kaśvika* (Ven. XVIII, 34) which he trans. as "mean" (Wb. 461). ¶ Orig. sg. ¶ -ca³⁶ omitted.

11. (30.) fratemēm¹ daij̄hēuš² nava³ pereθwō⁴ kerenava⁵, maðemō⁶ x̄svaš⁷, nitemō⁸ tišrō⁹, fratemēm¹⁰ pereθwō¹¹ hazajrēm¹² narām¹³ nairinām¹⁴-ca¹⁵ taoxma¹⁶ upa¹⁷-bara¹⁸, maðemō¹⁹ x̄sviš²⁰ sata²¹, nitemō²² tišrō²³ sat²⁴. aiwi²⁵-ca²⁶ tē²⁷ varefšva²⁸ suwrya²⁹ zara-naēnya³⁰; api³¹-ca³² tem³³ varēm³⁴ mareza³⁵ dvarēm³⁶ raocanēm³⁷ x̄vāraox̄nēm³⁸ antare³⁹-naēmāt⁴⁰.

12. (31). āat¹ māsta² Yimō³:

“ kuθa⁴ tē⁵ azem⁶ varēm⁷ kerenavāne⁸, yā⁹ mē¹⁰ aoxta¹¹ Ahurō¹² Mazda¹³ p¹⁴”

āat¹⁴ aoxta¹⁵ Ahurō¹⁶ Mazda¹⁷ Yimāi¹⁸:

“ Yimāi¹⁹, srīra²⁰, Vīvanjhana²¹! aijhā²² zemō²³ pāšnābya²⁴ vīspara²⁵, zastaēibya²⁶ vīxāda²⁷, mānayən²⁸ ahe²⁹ yaθa³⁰ nū³¹ mašyāka³² x̄šivisti³³ zemē³⁴ vīšāvayeinte³⁵.”

13. (32). āat¹ Yimō² avaθa³ kerenaoť⁴ yaθa⁵ dīm⁶ išat⁷ Ahurō⁸ Māzda⁹; aijhā¹⁰ zemō¹¹ pāšnābya¹² vīsparat¹³, zastaēibya¹⁴ vīxādat¹⁵, mānayən¹⁶ ahe¹⁷ yaθa¹⁸ nū¹⁹ mašyāka²⁰ x̄šivisti²¹ zemē²² vīšāvayeinte²³.

14. (33). āat¹ Yimō² varēm³ kerenaoť⁴ caretu⁵-drājō⁶ kēm⁷-cīt⁸ paiti⁹ caθrušanām¹⁰; haθra¹¹ taoxma¹² upa¹³-barat¹⁴ pašvām¹⁵-ca¹⁶ staora-nām¹⁷-ca¹⁸ mašyānām¹⁹-ca²⁰ sūnām²¹-ca²² vayām²³-ca²⁴ āθrām²⁵-ca²⁶ suxrām²⁷ saocintām²⁸.

āat²⁹ Yimō³⁰ varēm³¹ kerenaoť³² caretu³³-drājō³⁴ kēm³⁵-cīt³⁶ paiti³⁷ caθrušanām³⁸ narām³⁹ aiwi-x̄šōiθne⁴⁰, caretu⁴¹-drājō⁴² kēm⁴³-cīt⁴⁴ paiti⁴⁵ caθrušanām⁴⁶ gavām⁴⁷ gāvayanēm⁴⁸.

15. (34). haθra¹ āpēm² fratať³-cayat⁴ hāθrō⁵-masaŋhēm⁶ aðwauēm⁷, haθra⁸ marəyā⁹ avastayat¹⁰;

[avil¹¹ mat¹² zairi¹³-gaonēm¹⁴, mat¹⁵ X̄vairyete¹⁶ ajiyamnēm¹⁷. haθra¹⁸ nmanā¹⁹ avastayat²⁰ § + katēm²¹-ca²² fraskembēm²³-ca²⁴ fravārēm²⁵-ca²⁶ pairi²⁷-vārēm²⁸-ca²⁹.

16. (35). haθra¹ vīspanām² narām³ nairinām⁴-ca⁵ taoxma⁶ upa⁷-barat⁸, yōi⁹ hēnti¹⁰ aijhā¹¹ zemō¹² mazišta¹³-ca¹⁴ vahišta¹⁵-ca¹⁶ sraēsta¹⁷-ca¹⁸. haθra¹⁹ vīspanām²⁰ gēuš²¹ s̄-ređanām²² taōxma²³ upa²⁴-barat²⁵, yōi²⁶ hēnti²⁷ aijhā²⁸ zemō²⁹ mazišta³⁰-ca³¹ vahišta³²-ca³³ sraēsta³⁴-ca³⁵.

11. (30). Within the first¹ part² (of the *vara*) thou shalt make⁵ nine⁸ passages⁴, in the middle⁶ six⁷, (and) in the lowest⁸ three⁹. To the first¹⁰ (set of) passages¹¹ thou shalt bring¹⁷⁻¹⁸ a thousand¹² offspring¹⁶ of men¹⁸ and¹⁵ of women¹⁴, to the middle¹⁹ six²⁰ hundred²¹, (and) to the lowest²² three²³ hundred²⁴. Thou shalt, moreover²⁶, seal^{26 28} these²⁷ with (thy) golden³⁰ signet²⁹(-ring); and³² thou shalt equip^{31 35} that³³ *vara*³⁴ with doors^{36*}, (and) with windows^{37*} (which shall be) self-luminous³⁸ on the inner³⁸ side⁴⁰.

12. (31). Thereupon¹ Yima³ thought² (within himself):

“ How⁴ indeed⁵ shall I⁶ make⁸ the *vara*⁷ about which⁹ Ahura¹² Mazda¹³ has spoken¹¹ to me¹⁰ ? ”

Then¹⁴ spoke¹⁵ Ahura¹⁶ Mazda¹⁷ to Yima¹⁸:

“ Yima,¹⁹ (thou) fair²⁰ son of Vivañhvati²¹! crush-up²⁵ this²² earth²³ with (thy) heels²⁴ (and) knead²⁷ (it) with (thy) two hands²⁶, just-indeed²⁸⁻²⁹ as³⁰ potters^{32*} verily³¹ knead³⁵ the wet^{33†} clay^{34†} ”.

13. (32). Then¹ Yima² did⁴ as-much³ as⁶ Ahura⁸ Mazda⁹ wished⁷ him⁶ (to do), he crushed-up¹³ this¹⁰ earth¹¹ with (his) heels¹², (and) kneaded¹⁵ (it) with (his) two hands¹⁴, just-indeed¹⁶⁻¹⁷ as¹⁸ potters^{20*} verily¹⁹ knead²³ the wet^{21†} clay^{22†}.

14. (33) And^{1*} Yima² constructed⁴ (that) enclosure³ a-*caratu*⁵-long⁶ in⁹ each^{7 8†} of the four-sides¹⁰; thither¹¹ he carried^{13 14} the offspring¹² of (small) animals¹⁵ and¹⁶ of (large) cattle¹⁷ and¹⁸ of men¹⁹ and²⁰ of dogs²¹ and²² of birds²³ and²⁴ (the seed) of the fires^{25†} brilliant²⁷ (and) flaming²⁸.

And^{29*} Yima³⁰ (also) constructed³² (one) enclosure³¹ a-*caratu*³³-long³⁴ in³⁷ each^{35 36†} of the four-sides³⁸ as a dwelling^{40||} for human-beings^{39,¶} (and also one) a-*caratu*⁴¹-long⁴² in⁴⁵ each^{43-44†} of the four-sides⁴⁶ as a stall⁴⁸ for cattle^{47.¶}

15. (34). Therein¹ he caused the waters^{2*} to flow^{3 4} along a course⁷ a-*hāθra*⁵-in-length^{6†}; near this^{8†} he laid out¹⁰ the fields⁹, [(so that) always¹² golden¹³-hued¹⁴, (and)|| inexhaustible¹⁷ (grain) might be obtained^{11 16¶}]. Therein¹⁸, (too) he established²⁰ dwelling-places¹⁹, (each) house^{21¶} with-a-pillared-portico²³ and²⁴ an (inner) courtyard²⁵ and²⁶ an-encircling²⁷-wall²⁸ as well²⁹.

16. (35). Therein¹ did he carry^{7 8} the offspring^{6*} of all² men³ and⁶ of (all) women⁴, who⁹ were^{10†} upon this¹¹ earth¹² the greatest¹³ and¹⁴ the best¹⁵ and¹⁶ the finest^{17.†} Therein¹⁹ did he carry^{24 26} the offspring^{28*} of all²⁰ kinds²² of animals^{21,||} which²⁸ were^{27†} upon this²⁸ earth²⁹ the greatest³⁰ and³¹ the best³², and³³ the finest^{34†}.

Verse 11. * Orig. 2/1. Verses 12 and 13. * Lit. “men”. † Orig. 7/1. Verse 14. * Lit. “then”. † Lit. “whichever”. ‡ -ca²⁶ omitted. || Dat.inf. ¶ Orig. 6/3. Verse 15. * Orig. sg. † Lit. “measurement”. ‡ haθra. || Ma¹⁵ omitted. ¶ Lit. “eaten”. ** -ca²² omitted. Verse 16. * Lit. “seed”. † Orig. pres. ‡ -ca¹⁸ and -ca³⁵ omitted. || Orig. sg.

17. (38). haθra¹ vispanəm² urvaranəm³ taoχma⁴ upa⁵-barat⁶, yōi⁷ henti⁸ aijhā⁹ zemō¹⁰ barezišta¹¹-ca¹² hubaoiđitema¹³-ca¹⁴. haθra¹⁵ vispanəm¹⁶ χ^vareθanəm¹⁷ taoχma¹⁸ upa¹⁹-barat²⁰, yōi²¹ henti²² aijhā²³ zemō²⁴ χ^varezišta²⁵-ca²⁶ hubaoiđitema²⁷-ca²⁸.
tē²⁹ kerenaot³⁰ miθwaire³¹ ajyamnem³² vispem³³ ā³⁴ ahmāt³⁵ yat³⁶ aete³⁷ narō³⁸ varefšvō³⁹ aijhen⁴⁰.

18. (37). nōit¹ aθra² frakavō³, nōit⁴ apakavō⁵, nōit⁶ apāvayō⁷, nōit⁸ haređiš⁹, nōit¹⁰ driwiš¹¹, nōit¹² daiwiš¹³, nōit¹⁴ kasviš¹⁵, nōit¹⁶ vīzbāriš¹⁷, nōit¹⁸ vīmitō¹⁹-dantānō²⁰, nōit²¹ paēsō²² yō²³ vitere-tō²⁴-t²⁵ nuš²⁶, naēda²⁶-cim²⁷ anyām²⁸ daχstanəm²⁹, yōi³⁰ henti³¹ Aŋrahe³² Mainyēus³³ daχstəm³⁴ mas्यāiš³⁵-ca³⁶ paiti³⁷ niđātem³⁸.

19. (39). fratemem¹ daijihēuš² nava³ pereθwō⁴ kerenaot⁵, mađemō⁶ χšvaš⁷, nitemō⁸ tišrō⁹. fratemem¹⁰ pereθwō¹¹ hazajrem¹² narām¹³ nā¹⁴ rinəm¹⁴-ca¹⁵ taoχma¹⁶ upa¹⁷-barat¹⁸, mađemō¹⁹ χšvaš²⁰ sata²¹, nitemō²² tišrō²³ sata²⁴. aiwi²⁵-ca²⁶ hō²⁷ varefšva²⁸ suwrya²⁹ zara-naēny³⁰; aipi³¹-ca³² hō³³ varem³⁴ marezat³⁵ dvarəm³⁶ raocanem³⁷ χ^vāraoχšnem³⁸ antare³⁹-naēmāt⁴⁰.

20. (39). Dātarē¹ gaēθanəm² astvaitinəm³ ašāum⁴, cayō⁵ āat⁶ aete⁷ raocā⁸ aijhen⁹, ašāum¹⁰ Ahura¹¹ Mazda¹², yō¹³ avaθa¹⁴ ālō-raoca-yeite¹⁵ aētaešva¹⁷ varefšval¹⁸, yō¹⁹ Yimō²⁰ kerenōit²¹?

21. (40). āat¹ aoχta² Ahuro³ Mazdā⁴:

χ^vadāta⁵-ca⁶ raocā⁷ stidāta⁸-ca⁹: hakeret¹⁰ zī¹¹ irixtahel¹² sad-aya¹³-ca¹⁴ vaēnaitel¹⁵ staras¹⁶-ca¹⁷, mā¹⁸-ca¹⁹ hvare²⁰-ca²¹; taē²²-ca²³ ayare²⁴ mainyente²⁵ yat²⁶ yare²⁷.*

17. (36). Therein¹ did he carry⁵⁻⁶ the seed⁴ of all² trees³ which⁷ were^{8*} upon this⁹ earth¹⁰ the tallest¹¹ and¹² the sweetest-scented¹³.† Therein¹⁵ did he carry^{19 20} the seed¹⁸ of all¹⁶ fruits¹⁷ which²¹ were^{22*} upon this²³ earth²⁴ the best-of-savour²⁵ and²⁶ the sweetest-scented²⁷.†

(All) these²⁹ did he take³⁰‡ in-pairs³¹ (and did preserve) each³³|| (pair) safe-from-harm³² through³⁴ that³⁵ (time), (during) which³⁶ these³⁷ people³⁸ were⁴⁰ within the *vara*³⁹.

18. (37). (There were) here² neither¹ the bulging-chested³, nor⁴ the hump-backed⁵, nor⁶ the impotent⁷, nor⁸ the lunatic⁹, nor¹⁰ the pitted-faced¹¹,* nor¹² the emaciated¹³, nor¹⁴ the undersized¹⁶,† nor¹⁶ the crooked(-limbed)¹⁷, nor¹⁸ (any) possessing-decayed¹⁹-teeth²⁰, nor²¹ the leprous²², who²³ (have the disease) spread²⁴-over-the-body²⁵, nor-indeed²⁶ (one showing) any²⁷ of the other²⁸ signs²⁹, which³⁰ are³¹ the marks³⁴‡ of Ayrō-Mainyus³³ put³⁸ upon³⁷ mankind.³⁵||

Kan. takes all the words here in a moral sense; I give here a trans. of his Gujarati rendering (Ven., p. 64):—

In there² (in the enclosure) (there was) no¹ pride³, nor⁴ laziness⁵ (or back-biting), nor⁶ unholiness⁷, nor⁸ tyranny⁹, nor¹⁰ misery¹¹, nor¹² deception¹³, nor¹⁴ meanness¹⁵, nor¹⁶ dishonesty¹⁷, nor¹⁸ crooked¹⁹-teeth²⁰ (i.e. evil-speaking), nor²¹ leprosy²² which²³ spreads²⁴-over-the-body²⁵, nor-indeed²⁶ any²⁷ of the other²⁸ characteristics²⁹, which³⁰ are³¹ the characteristics³⁴ of Ayrō³²-Mainyuś³³ and³⁶ lead³⁸ to³⁷ death³⁵ (lit. connected with death)||.

19. (38). Within the first¹ part² (of the *vara*) he made⁶ nine³ passages⁴, in the middle⁶ six⁷, (and) in the lowest⁸ three⁹. To the first¹⁰ (set of) passages¹¹ he brought¹⁷⁻¹⁸ a thousand¹² offspring¹⁶ of men¹³ and¹⁵ of women¹⁴, to the middle¹⁹ six²⁰ hundred²¹, (and) to the lowest²² three²³ hundred²⁴. He, moreover²⁶, sealed^{25,28} these²⁷ with (his) golden³⁰ signet²⁹(-ring) and³² he did equip^{31,36} that³³ *vara*³⁴ with doors^{36*} (and) with windows^{37*} (which were) self-luminous³⁵ on the innerside⁴⁰.

20. (39). O holy⁴ Creator¹ of the material³ worlds², which⁵ then⁶ were⁹ those⁷ lights⁸, O holy¹⁰ Ahura¹¹ Mazda¹², which¹³ thus¹⁴ lighted¹⁶ up¹⁵ within these^{17**} enclosures^{18,**} which¹⁹ Yima²⁰ constructed²¹?

21. (40). Thereupon¹ Ahura³ Mazda⁴ said²:

(Those) lights⁷ (were) both^{6**} natural⁵ and⁷ artificial⁸: once¹⁰ only¹¹ (in the year) the stars¹⁶, and¹⁷ the moon¹⁸, and¹⁹ the sun²⁰†† are seen¹⁶ to set¹²‡ and¹⁴ to rise¹³‡‡; and²³ they²² think²⁵ what²⁶ (is) a year²⁷ (to be) a day²⁴.

Verse 17. Lit. "are". † -ca¹⁴ and -ca²⁸ omitted. ‡ Lit. "make". || Lit. "all". Verse 18. * Barth. suggests that this word may refer to the marks of small-pox; Wb. 778. † Barth gives a word *kavika* (Ven. XVIII, 84) which he trans. as "mean" (Wb. 461). ‡ Orig. sg. || -ea³⁶ omitted. ¶ Kan. reads *majaiś*. Verse 19. * Orig. sg. Verse 20. * The plu. referring to the three portions of the *vara*. Verse 21. * Lit. "and". † -ca¹¹ omitted. ‡ Orig. verbal nouns.

22. (41). caθwaresatēm¹ aiwi²-gāmanām³ dvaēibya⁴ hacā⁵ nerebya⁶
 dva⁷ narā⁸ us⁹-zayeinte¹⁰ miθwana¹¹ stri¹²-ca¹³ nairyas¹⁴-ca¹⁵; aθa¹⁶
 aētaēšām¹⁷ yōi¹⁸ gēuš¹⁹ sareðanām²⁰. taē²¹-ca²² narō²³ sraēsta²⁴
 gaya²⁵ jvaiṇti²⁶ aētaēšva²⁷ varēfšva²⁸, yō²⁹ Yimō³⁰ kerenaot³¹.
23. (42). Dātare¹ gaēθanām² astvaitinām³ ašāum⁴! kō⁵ avaθa⁶ daē-
 nām⁷ māzdayasnīm⁸ vi⁹-barat¹⁰ aētaēšval¹¹ varēfšva¹², yō¹³ Yimō¹⁴
 kerenaot¹⁵?
 āat¹⁶ aoχta¹⁷ Ahurō¹⁸ Mazdā¹⁹: viš²⁰ Karšipta²¹, Spitama²² Zara-
 ūstra²³.
24. (43). Dātare¹ gaēθanām² astvaitinām³ ašāum⁴! kō⁵ aesām⁶ asti
 aŋhu⁸-ca⁹ ratuš¹⁰-ca¹¹?
 āat¹² mraot¹³ Ahurō¹⁴ Mazdā¹⁵: Urvatat-narō¹⁶, Zaraθuštra¹⁷,
 tūm¹⁸-ca¹⁹ yō²⁰ Zaraθuštrō²¹.

22. (41). (Every) fortieth¹ winter^{2-3*} unto⁵ (each) pair⁴ of human-beings⁶ were born⁹⁻¹⁰ two⁷ human⁸(-beings), twins¹¹, a girl¹² and¹³ boy^{14†} thus¹⁶ (also was it) with those^{17‡} (various) kinds²⁰ of animals^{19||}. And²² (all) these²¹ human beings²³ lived^{26¶} a happy^{24**} life²⁵ in those²⁷ enclosures²⁸ which²⁹ Yima³⁰ had constructed³¹.

23. (42). O holy⁴ Creator¹ of the material³ world²! Who⁵ brought⁹⁻¹⁰ the religion⁷ of Mazda-worship⁸ in-that-place⁶, in those¹¹ enclosures¹², which¹³ Yima¹⁴ had constructed¹⁵?

Thereupon¹⁶ Ahura¹⁸ Mazda¹⁹ said¹⁷: (It was) the bird²⁰ Karšipta²¹, O Spitama²² Zaraθuštra²³.

24. (43). O holy⁴ Creator¹ of the material³ world²! Who⁵ was^{7*} among these^{6†} the Chief⁸ and⁹ (who) the Spiritual-Lord¹⁰?‡

Thereupon¹² Ahura¹⁴ Mazda¹⁵ said¹³: “Urvataṭ-nara¹⁶, O Zaraθuštra¹⁷ (was the Chief) and¹⁹ thou¹⁶, who²⁰ (art) Zaraθuštra^{21||} (the Spiritual, Lord).”

Verse 22. * Orig. 6/3. † -a¹⁵ omitted. ‡ Orig. 6/3, and yōi omitted. || Orig. sg.

¶ All the verbs are present in form ** Lit. “best.”. *Verse 24.* * Orig. pres. † Orig. 6/3. ‡ -ca¹¹ omitted. || Zaraθuštra as already mentioned before was the name of the highest spiritual leader of Irān.

NOTES.

1. Kanga: Vendidād (Guj. trans., 2nd ed., 1884*), pp. 61-67.
2. Darmesteter: S.B.E., IV, pp. 15-21.
3. Reichelt: Avesta Reader, pp. 37-43 (text) and pp. 138-141 (notes).
4. Pt. Vidhuékhara Bhattacharya: Bengali trans.†

The Vendidād (*Vidaēvadāt*), as the name implies, is a collection of “rules against the Daēvas”, rules, that is, for the various departments of activity in the life of a Zoroastrian, which are calculated to keep him away from the path of the Daēvas. Most of this book deals with the ceremonies of physical purification, and the methods of protection against the attacks of various types of Druj, which represent the various impurities.‡ Interspersed here are various legends and myths, some of them going back to a very remote antiquity and representing the undivided Āryan (i.e. Indo-Iranian) period. The legend of Yima, the son of Vivājhyat (यम, son of विवाज्यत ||), is of this latter class. As given in the second Fragard of the Ven. this story falls into two clearly marked divisions, 1-19 and 20-43. The first part tells us that Ahuṇa Mazda asked “the fair Yima, the son of Vivājhyat,” to spread the law of Mazda among the mortals of this earth. Yima, however, pleaded his unworthiness to undertake the salvation of human souls and so he was asked to protect his subjects (both man and beast) from all the ills of flesh. In this he was eminently successful and his rule of over nine hundred years was the Golden Age of Iranian mythology.¶ When nine hundred years of the rule of Yima had passed, Ahura Mazda appeared unto him again and gave him warning of an approaching disaster. This warning and the steps Yima took to guard those under his charge form this catastrophe form the subject-matter of the second half of this Fragard.

The disaster predicted by Ahura is the approach of snow and winter over the fair face of Airyana Vaēja where Yima ruled. He is commanded to build a *vāra*, or enclosure, in which he should preserve those who deserve protection, and from these who were thus preserved the earth was to be repeopled. The story of Manu and the Deluge,** and of Noah and his Ark†† at once suggest themselves as parallels. The story of the Deluge does represent a great catastrophe in the history of the human race, otherwise we would not get it practically among all the nations of the world.‡‡ But there is one very significant difference between the Avestic tradition and the other legends of the Deluge, viz. that the former speaks of ice and

* The first ed. (1874) contained a glossary and a valuable note replying to the criticism brought by the Rev. Dr. Wilson of Bombay against the contents of the Vendidād. See Int. † The whole of *Vendidād* II has been translated lately by this learned Pandit in भ्राम्णनिकेतन, Vol. II, No. 3 (A.d. 1827), pp. 146-156. The magazine is published at Rabindranath Tagore's Brahmacaryāśrama at Bolpur. The title of the article is पारस्पौकप्रसंग. ‡ See Int. ¶ RV., X. 14. 1. ¶ Cf. Yas. IX, 4-5, Sel. I. ** Sat. Br., I. 6. 3; Mbh., Vana., 187; Matsya Purāṇa, I., and Bhāg. Purāṇa, VIII. 24. †† Genesis, vi-viii. ‡‡ Donelley in his *Atlantis* gives a detailed account of all these.

snow destroying a fair land and its people, while the others speak of a deluge of waters. This difference of treatment in what, at first sight, appears to be the same tradition is deserving of some notice. But no Western writer seems to have drawn any conclusion from this difference at all. We would probably be justified in taking the Deluge legend and the Avestic story of Yima as distinctly separate traditions but with some features in common. At any rate the localities might have been distinct and that is the most important point to consider. The Deluge might reasonably be taken to embody the memory of a gigantic catastrophe which impressed our remote ancestors very deeply indeed—so deeply that the tradition itself has come down through all the succeeding millenia.* This event might well have been the catastrophic flooding of the Mediterranean basin, about which event there is no doubt among geological authorities.† And it may also be noted that this event took place about the end of the last glacial period. Chronology in these matters is very doubtful and experts put this great flood at any thing up to 30,000 years ago. In any case the main point is that human beings did then exist upon earth. Probably both the events—the Deluge and the Ice-Age—were somehow connected and we may be almost certain that in the mind of the humanity of that period the events were in close association. This would sufficiently account for the similarity of treatment, though I believe the Avesta legend records an event quite distinct from that of the Deluge.

Only one writer, as far as I know, B. G. Tilak, has attempted any reasonable explanation of this in his book on *The Arctic Home in the Vedas*.‡ He holds this avestic tradition to be “a distinct reminiscence, however fragmentary, of the ancient Aryan home”. He takes the first two chapters of the Ven. as connected together and forming one whole; “they have no connection with the subsequent chapters of the book, and appear to be incorporated into it simply as a relic of old historical or traditional literature”. The first Fragard enumerates the sixteen lands created by Ahura Mazda and describes how in opposition Ayrō Mainyu created different ills or plagues to disturb the good creation of Ahura. The first land mentioned is Airyana Vaēja which Ayrō Mainyu strove to overcome with snow and ice. Scholars have identified these lands with the existing provinces of Persia.|| But Tilak thinks that this enumeration is not merely geographical, but more or less a *historical* one; in other words, he thinks that this enumeration mentions the lands *successively* occupied by the Iranian peoples in the course of their long wanderings from their ancient Airyana Vaēja, and it also gives the causes why each land had to be vacated in turn. There is nothing intrinsically impossible in such a view of the matter. Of course, there must have been alterations made in these

* Of course the actual writing down of this story must have been ages after the event actually took place. † See H. G. Wells, *The Outline of History* (1920), XI, § 6. (Vol. I, pp. 70-71). ‡ Chapter XI. I give only the more important points of this intensely fascinating and (to me) very convincing chapter. The quotations given here are from this chapter. Tilak (op. cit., p. 359) gives a good comparative table of these identifications by various scholars.

traditions and names might have got mixed up or the order might have got somewhat changed, but the essential idea holds good. Finding similar names in modern Persia would not justify us in taking it as identical with "the cradle of the Aryas", any more than finding Windsor and Surrey and other names in New Zealand would do for identifying that country with the ancient home of the English race. As Tilak has put it "but for the preconceived notion that the original home of the Iranians cannot be placed in the far north . . . no scholar would have cared to put forward such guesses".

The whole story of the overwhelming of the ancient land by the powers of the Evil One is clearly stated, in Ven. I. 3-4 :

3. "The first of the good lands and countries which I, Ahura Māzda, created, was the Airyana Vāējō, by the Vājuhi Dāitya.

Thereupon came Ayrō Mainyu, who is all death, and he counter-created the serpent in the river and winter, a work of the Daēvas.

4. "There are ten winter months there, two summer months; and those are cold for the waters, cold for the earth, cold for the trees. Winter falls there, the worst of all plagues" *

The latter verse states in unequivocal terms the climatic catastrophe which made the whole region absolutely incapable of bearing life.† The allusion to the serpent is also noteworthy—he is the Vītra of the Vedas who used to lock up the waters.‡ This passage, therefore, with the legend of Yima given in the second Fragard may be taken as conclusive in support of the Arctic theory.||

Coming to the second Fragard itself we see here first the clear warning given to Yima about the approaching encroachment of snow and winter—snow which would extend upto "fourteen-fingers above the mountain tops", according to the Pahlavi commentators. I translate the passage as meaning that snow and ice would extend from the high mountain tops upto the depths of the ocean.¶ Then Yima according to the instructions received builds his *vara*, and in this *vara* the sun and other heavenly bodies rose but once a year, "and a year seems only as a day".** This latter point is no mere poetic imagination but it embodies a long forgotten truth about the ancient home, which even the writer of the Fragard may or may not have clearly understood.††

* Dar., S.B.E., IV, pp. 3-4. † The Pah. gloss, quoted by Dar. (loc. cit.), states: "it is known (in the ordinary course of nature) there are seven months of summer and five of winter". The Pah. writer was evidently thinking of the climate of Persia in the Sassanian period. ‡ Tilak, op. cit., Chap. IX. || There are other supporting passages (notably one regarding the keeping of dead bodies in the house during long winter nights—even upto a month at a time, Ven., V. 10-13), which are mentioned by Tilak, loc. cit. ¶ See the notes on verse 3, pp. 231 f. ** Ven. II, 40 (see below). †† Possibly there was some vague understanding of the fact of a Polar home. Nair., who certainly had inherited a long tradition, transcribes all proper names of Avesta into *devanāgari* letters, more or less accurately, but he translates the name *Hara-bareza* by the Skt. शृङ्. Both these names indicate the centre of the ancient land, i.e. the North Pole.

The whole of this direct traditional evidence contained in these two Fragards may be now summed up:

1. The land of Airyana Vaēja enjoyed salubrious climate and was a land of plenty and prosperity, first created among the countries of the world to cradle the Aryan race.
2. This land was made uninhabitable by the oncoming of horrible winters and deep snow and ice, which destroyed all life.
3. The *vara* (or enclosure) of Yima was so situated that it had a year equal to a day.

It would seem difficult to *avoid* the obvious conclusion that this is a tradition of the destruction of the Polar home which once possessed genial climate and where mankind grew and flourished till the glacial period completely destroyed this paradise. But the fact remains, nevertheless, that this conclusion has not been arrived at by any of the earlier scholars. And when the snow came and covered up the land the people were pressed southwards* to other lands and very probably we have the story of their migrations in the first Fragard.

There is another point in this story which is also common to the traditions of all countries—the destruction of the world owing to sins accumulating and the preservation of the best in the dying race in order that after the destruction is complete a new and regenerated race might take the place of the old one. The choice of the “colonists” into the *vara* made by Yima under Divine guidance is very interesting from the point of view of eugenics and of race-preservation. Just at the present day, when the old order lies dead and a new order is struggling fiercely to come into being, this old old story of Yima’s choosing the right type of people for future generations is of deep interest. It shows us that at the birth of every new civilisation there is a careful selection of the best of a race, who survive to carry on the work of God at a higher level. Thus, in spite of wholesale destructions from time to time, humanity as a whole has gone forward. The present need of the world, owing the Great War and the resulting unrest and chaos, seems to be a wise selection of people possessing the qualities which are to build up the newer and greater race that is to be. The qualifications which guided Yima in the choice are surprisingly like what our modern thinkers say are needed to-day. Even in the infancy of our Aryan race we had thought out the same problems that are pressing us to-day and this echo of a long forgotten past has its special message for us to-day.

As regards language, the Vendidād is almost entirely in prose. But the prose is vigorous and the evident ease with which it is handled points to a

* It is significant that before the ice-age came upon Airyana Vaēja, Yima had to extend his domains thrice on account of the growing numbers of his people and each time he extended them *southwards*, Ven. II, 10, 14 and 18.

long history of the development of prose style in ancient Irān. Unfortunately we do not possess specimens illustrative of the development. But we can conclude from what we know of the development of prose style in other languages, that in Avesta too the earliest prose was very clumsy, and that gradually it developed into an instrument of great power. We possess specimens of the oldest Avestic prose, like the passages in Yas. XIX–XXI* which show the clumsy beginnings. It is evidently an instrument rarely and therefore awkwardly, wielded. We do not possess pieces which may be put down in a regular historical sequence of development. The Vendidād is the final stage of prose in the extant Av. literature. It shows here considerable development. The style is vigorous and direct and the sentences are well-balanced and express their meaning clearly. There is no confusion of sentences as with the earlier examples and hence the Vendidād forms in some respects the easiest of the Av. texts.

1. (20).† Dar. omits the verse before this because it belongs to the commentary, and he numbers this verse as 21. Kan. too numbers this verse 21 because he puts down as 20 the verse from the commentary. Geld. does not give that verse in his text nor does Spiegel.‡ Reich. gives only half this verse (the first para) and says the rest is a later addition.||

hanjamanəm—See Yas. XII, 5 (Sel. V) above.

frabarata—When ātm. *bar* with *frā* means to call together, to bring about.

daðvā—The Creator.

hatra—Together with. This governs the ins. (cf. सत्रा जनेन RV., VII. 93. 5) or sometimes the dat. (as here) or the loc. ¶

mainyaoibyō—The word is here used in the sense of “celestial” or “divine”. In Parsi Guj. the word मौनी is used in the same sense, e.g. मौनोई जिहान (the heaven-world).

srūtō—Kan. takes it as an adj. to *Mazdā*, Dar. trans. “in Ai. Vaē. of high renown”. The case is irregular as Dar. takes it, but the trans. of Kan. does not seem to fit in with the following phrase.

vayhūyā Dāityaya—The Dāityā was one of the holy rivers of Irān. The epithet *vayuhī* is often added on to the name. This river is said to be the chief of the rivers.** The Bun. mentions (XX. 13) that “the Dāitik river is a river which comes out of Airān-Vēj and goes out through the hill-country.”†† Justi identifies this with the Araxes.‡‡ Dar. also thinks that it is the Araxes, he says||| that this river was named *Vayuhī* and that the name signified “the Vayuhī of the law (the Vayuhī by which

* Sel. VIII above. † The numbers in brackets refer to the “verses” in Ven. II. ‡ Kan. Ven., p. 61, ftn. || A.R., p. 139. ¶ Barth., Wb. 1762. ** Bun., XXIV, 14. †† West, S.B.E., V, pp. 78-79. He gives the Av. references on p. 78 (ftn. 8) but he thinks “this may not be a river, though this phrase has, no doubt, led to locating the river Dāitik in Airān Vēj”. ‡‡ Ib., p. 79, ftn. ||| S.B.E. IV, p. 4, ftn.

Z. received the Law)". Z. performed his first act of worship in Irān on the banks of this river and here he received his first disciple, his cousin Maiḍyōī-māṇha. Hence the river has got its sacredness in Z. literature. Jackson thinks it was perhaps a border stream between two territorial divisions".* But he identifies the stream with Safēd Rūd (the Amardos of Ptolemaeus' Geography). The case is 6/1 but trans. "on the banks of".

maśyākaēibyo—The word is a derivative of *maśya* and means the same thing. Cf. अक्-suff. in Skt. (Whit. § 1181).

2. (21). *paiti-jasat̄*—Dar. trans. simply "came". Kan. trans. "came to confess", or "came to meet" (संमे मव्यो).

.3. (22). *Vivayhana*—A patronymic from *Vivahvant* (विवहत्)†. The name of Yima's father occurs only a few times in the Av. ‡, chiefly in this Fragard of the Ven. and in Yas. IX.

avi—upon.

ayam goes with *ahum*, but Dar. takes this as an adj. to *zimō*. He seems to have been thinking of the word *Malkōśān* in the Pah., which he traces to the Av. *Mahrkuśā*, a demon mentioned only once in a Fragment.|| *Malkōs* however is mentioned several times in Pah. literature as a demon who will produce intense cold and all living things will perish and thereafter the "Vara of Yima" will again be of use for repeopling the earth.¶

zimō (v.l. *zəmō*, Reich., also Barth.)—1/3. Barth. thinks that *zəmō* is the better reading.** The noun is *zyām* m. (see Jack., A.G., § 318, note 2).

. *jayhāntu* (v. l. *ti*)—3 1 s-aor. imp. in the sense of fut.††

staxrō—Orig. adj. meaning "hard" or "firm", applied especially to the winter's frost with its iron grip. The word occurs here and in Wester. Fr. VIII. 2, where it also means "strong" or "hard"—*zaya avaṭṭa staxrō yat̄* (the winter is hence strong). Reich here also trans. "a strong . . . winter." Dar. says "fierce . . . winter." Cf. O.H.G. *stahal*, steel.‡‡

mrūrō (अ॒रा॑)—Deadly.

zyā—1/1 of *zyām*.

snaoδō—1/1. Clouds (collective noun|| ||), Barth. Kan. takes the word as compared with the *vafra* following and trans. "thick snowflakes" (Dict., p. 541). Dar. also takes similarly. Kan. says that the word is originally in the sense of falling or dripping (*✓snud*, शुद्)¶¶ and the derivatives of this word are especially used for snow. The word *snaoda* may have originally meant a "snow-drift" and hence come to signify excessive

* Z., pp. 196-197; see also p. 211. † Barth., Wb 1451. ‡ Modi, Dict., p. 174. || Wester. Fr. VIII, 2; the same passage has the word *mōrōs* which is probably the same word; see Barth. Wb. 1147 and 1176. ¶ *Didistūn-i-Dinik*, XXXVII, 94-95, also *Dinkart*, I, 24 and VIII, 3-4; see also S.B.E., XVIII, p. 109, ftn. 2 and p. 479. ** Wb. 1700; also Reich. § 280. †† Jack., A.G. § 663. ‡‡ Barth., Wb. 1591. ||| *Gewölk*, Barth., Wb. 1626, he compares Bal. *nōd*. ¶¶ Used in Yt. XIX, 80 (see Kan., Yt. k. M., p. 376, ftn.), in the sense of dropping tears.

or powerful. The word is used, besides here, in three other compounds *snaodo-manah*, °-*vacah* and °-*syaoθna*, all in Vyt. 31. Barth. (Wb. 1626f.) calls these spurious and meaningless; but Kan. (Dict., 540–41) trans. these as, “of effective thought”, “of effective word” and “of effective deed”, respectively.

-*vafra*—Snow. Mod. Pers. برف (*barf*).

snaēzāt—Subj. √*snaēg* (Barth., Wb. 1626), to fall as snow. Kan. postulates √*sniz* to snow (स्निघ).* The O. H. G. *snīwit*, Lith., *snēga* and Lat. *nix* (× *snix*) are cognate words. Is this √*snaēg* also connected with *snaoda* above?

bāśnubyō (३८)—Depth or height. Note that it is 4/3 while the previous two words are 5/3. Reich. however calls this an “ablativus comparationis” (§ 481).

arəduyā—Dar. takes this as a measure of length and trans. the phrase *barəziṣṭāēibyō . . . arəduyā* thus: “even an *aredvi*.deep on the highest tops of mountains”. Apparently he followed an explanation given in Pah. which says, “even where it (the snow) is least, it will be one *vitasti* two fingers deep” i.e., as Dar. explains, 14 fingers deep.† Sp. takes *arəduyā* to be “height” or “mountain” (a sort of variant of *ərədva*?) and Har. also takes it the same way.‡ But the *aredvi* is found so often in Av. as the name of the great waters from which all the rivers of the earth take their rise. The word is cognate with अर्द्धः, आर्द्धः, and Grk. ἄρδω. In later times the worship of the goddess *Aredvi-sūra Anāhita* gained great strength all over Persia and in other lands. Yt. XI is dedicated to her, as also one Nyāyiś.

4. (23). *θriżat-ca* (३८).—Barth. takes this as 1/1 n. of °*zant*,¶ and trans. “a third”. Kan. takes it as adv. (orig. 5/1) and trans. “from three regions”.** Dar. omits the word altogether. There is also a word *θriżvat* found in Ven. IX. 39, which is rendered by “thrice” or “threefold”.†† I am inclined to take both these words to mean the same thing and would like the trans. here “of three kinds”. Pt. Vidhuṣekhara seems to support this view, for he suggests that out of five kinds of animals‡‡ the three kinds mentioned here shall be saved.

* Dict., p. 542. † S.B.E., IV, p. 16, ftn. 1. The idea is that snow would reach to a height of at least 14 fingers above the highest mountains (cf. अत्यनिष्टुष्टशाङ्कुलम् RV., X. 90. 1). ‡ Quoted by Modi, p. 16. अर्द्ध seems to have acquired the sense of sweetness (sweet liquids) in the RV. The epithet अर्द्धर is used in three places in the sense of “giver of good things” (Grass., Wb. 289); cf. also अर्द्धपै चिद्दृष्टधा (RV., VIII. 77. 11). ¶ Wb. 812. ** Dict., p. 233, †† Jack., A.G., § 376 ‡‡ Mentioned in Yas. LXXI. 8, these are *uṇipa* (those living in water), *upasma* (those living upon land), *frapteṣyāt* (possessed of wings, lit. progressing by flying), *ravas-carat* (moving about free, i.e. wild, as opposed to domesticated, animals) and *cayra-jyak* (those which gather together on the meadows, i.e. domesticated animals). The types of these last are mentioned in Bun., (XIV. 6) to be goat, sheep, camel, pig, horse and ass; cf. Yt. XII. 7, 9, 11, 15, 23, (Barth, Wb. 580).

apajasat—Shall disappear, lit. shall come away from; cf. Hād. II. 16. Dar. says, “shall take shelter in”. Barth., though he gives the sense given here for the passage from Hād., trans. this differently as “shall escape (with their lives)”,* and also quotes Ven. VII. 39† where the word bears the latter sense. Kan. also trans. similarly.

θwyāstmaēšu—Most terrific. The Pah. commentary most curiously thinks that the sandy and salt deserts round Ispahan are meant.‡ The word is from *θwi* (= फि), the θ being prefixed partly to avoid confusing with the particle *wi* (or *vi*) and partly under the influence of *tbiś*; cf. *θwaēśāt* above in Yas. LVII, 18 (p. 75).

asayhām—The word means “place” or “region”. It is trans. in Skt. where it occurs elsewhere as स्थान. Barth. compares आशा (= दिश).||

jāfsnuśva—7/3. The word always occurs with *raonām* and means the valley (of a river). Barth. connects *jafra* (deep), Mod. Pers. فر (zharf), depth. Kan. connects *jap* (जप), to gape; cf. “a yawning chasm.”

raonām—Kan. is curiously misled by the sound and trans. the word as “ravine” (sic)|| and takes it from a root *rū* (= रू), to cut or separate. The word however means a river.

paxrumaēšu—Dar. construes the last two words with *apajasat* and trans. “shall take shelter in underground houses”. Kan. and Barth. trans. the word as “strong”, but Kan. construes like Dar. Barth. takes the last two words in apposition to *jāfsnuśva* and trans. the whole phrase *yat¹⁹-ca²⁰...nmanaēšu²⁴* thus: “and those who live in the valleys of the rivers in strong houses” and explains that this refers to domesticated animals kept in well-built stalls as opposed to the animals of the deserts and of the mountains.**

The idea in this verse seems to be that all creatures shall be destroyed, those that roam free in the forests and in the mountains, as well as the domesticated animals, which are kept by human beings in their settlements along the river valleys, and which are protected from the rigors of winter by well-built stables and stalls.

5. (24). Geld. prints this verse in two parts, the first four *pādas* as verse, the rest as prose. The sense apparently follows this arrangement. The first part describes the state of affairs before the coming of the terrible winter and the second tells us what it would be after the great cold had come. The trans. of various scholars differ considerably especially in the second half. The first half may have been an earlier fragment describing the ancient “cradle-land of the Āryas”.

aētayhā—6/3 f., एतत्याः. Refers to *daījhōuś*. Dar. takes it with *zimō* and probably reads *daījhūś* 1/1.

* Wb. 496.

+ Sel. XII.

‡ S.B.E., IV, p. 16, ftn. 2.

|| Wb. 209.

¶ Dict., p. 443.

** Wb. 819.

beratō—Reich. takes it as loc. inf.*

vāstrəm—Barth. takes it (in this passage only) to refer to fodder†, but it may equally well be applied to food for men as well as for cattle.

təm—Sc. *vāstrəm*.

āfś—1/1 of *āp*, water.

paurva—Kan. says “first of all”; Dar. trans. “before”; Barth. trans. “in abundance”.‡

vazaiḍyāi—Dat. inf. *√vaz* (वृ). Reich. trans. “shall flow” and says that the inf. is used with the force of the imp.|| Kan. trans. “for irrigating”.

vītaχti—Melting. Cf. also Ven. VI. 38.

abda-ca—This word has been translated in three ways. Kan. says “clouds” (अब्द)¶ and, taking *sadayāt* from *√sad* (शाध्), to destroy,** construes, “here, in the corporeal world, clouds shall cause destruction”. Reich. trans. the word as “wonderful” and Dar. also trans. similarly; “a place wherein the footprint of a sheep may be seen will be a wonder in the world”. The word *abda* does mean “wonderful” in two passages††, but the etymology is doubtful.‡‡ Barth. takes the word here as from *a-paḍa*||| and trans. *unbetretbar* (where no foot can tread). He compares अपद in AV. where it is translated “no place to step upon”.¶¶ Barth. thinks the trans. of Dar. to be due to a misreading of the Pah.

sadayāt—Caus. from *√sand*.*** Shall appear.

pasēus anumayehe—Of lowing cattle. Barth. and others take the words to mean “sheep”. In Pah. *anūmōyē* means “sheep”, the bleating animal; ††† but very likely this was a later specialisation of meaning. Kan. trans. “an animal of small size” (*√mā*, to measure). He takes *yāt . . . vāenāite* as an independent sentence and trans., “here (people) shall see the footsteps of small animals”.‡‡‡ This does not fit in at all with the context.

vāenāite—3/1 subj. atm. The atm. giving a passive sense.

6. (25). *varəm*—From *√var*, व, to enclose, to conceal. The meaning is an enclosure, a place fenced in and kept apart.||| Here it would mean the place of safety to which Yima has to lead the creatures who were to be saved from destruction. RV. also has the words वर and वरस् in the sense of “space”.¶¶¶

carətu-drājō—A *carətu* in length. The Pah. com. explains this as

* § 373. † Wb. 1414. ‡ Wb. 854 ff. || § 703 and A.R., p. 140. ¶ Dict., p. 58. ** Ib., p. 521. †† Yt. XIX. 10 and Yt. V. 34 (*abdu-təma*). ‡‡ Barth., Wb. 96. ¶|| Ib., loc. cit., **a-bda* ¶¶ S.B.E., XLII, p. 167. *** Barth., Wb. 1559 f; Jack., A G., § 685a. ††† S.B.E., XXXVII p. 50, fn. 3. The word is from *√mā*, to bleat; cf. RV. I. 164. 28. ‡‡‡ He adds, by way of explanation, “people shall see the footsteps of animals on the ground after the waters of the deluge have subsided”. ¶||| Barth., Wb. 1360 and 1363. ¶¶¶ Grass., Wb. 1217–18.

asprās drahnāk,* i.e. the length of a racecourse. The length is further explained as equal to two *hāθra*, which latter is said to be equal to 1000 double steps, about one mile English.†

caθruša—Side of a square.

haθra—Thither (Kan.); Barth. takes it merely to mean “and” or “also”.‡

taoχma—Seed. Pers. **تکم** (*tukhm*), pedigree.

staoranām—This word is used for large animals (camel, ox, horse and ass) as opposed to *pasu*, which is a small animal. Goth. *stiur*, Eng. *steer*, Pers. **سُقُور** (*sutor*), a war horse.||

* *suxra*—Red or brilliant, **حُك**. Pers. **حُرَّ** (*surkh*), scarlet.

saocintām—Blazing, burning with a brilliant flame.

aiwi-χšōiθne (ār.)—Inf. *si* with *aiwi* (அபிரை), to dwell. For dwelling. The from [°]*saēθni* (7/1) is found in Ven. III. 24, ¶ used in the sense of “inhabitant” or “dweller”.

gāvayanām—Lit. what is used for cattle. Hence “a stall” or “a stable”. Ven. XIV. 14 has *nmānām gāva*°.

7. (26). *fratač-caya*—2/1 caus. imp. of */tak* with *frā*, to flow.** Kan. (Dict., p. 180) takes it from */ci* with *frā* and trans. “cause to collect”. The insertion of the *t* is due to the peculiarity that the *c* is often written as *t-c* (or *tc* or *dc*).†† This peculiar spelling was probably due to the fact that the *c* often sounds like *š* §§ and in order to get the original *c* sound a *t* has to be prefixed (cf. the German combination *tsch* and *dsch* for *c* and *j* sounds). The wrong division of the word as found in the mss. is due to a false impression that the *-tač* marks the ending of a word.||| Probably the analogy of *urvat-caya* (which occurs in Yt. XIII. 11, 22, 28 in the sense of “to nourish”) is also at work in this case.¶¶ The word *fratač-carāta*, a part. adj. is also found in several places.***

hāθrō-masayhām—One *hāθra* in length. Note that the water-supply is to extend along half the length of a side of the square *vara*.

marayā—Meadows (Barth.); bazars (Kan.); birds (Dar.). Kan. (Dict., p. 409) distinguishes the fem. [°]*yā* from the *marayā* (m.), bird, **سَاج**. He compares the former with Eng. *market*. Barth. sharply distinguishes *marayā*, bird, from this word, and compares Pers. **مَرْج** (*margh*), a meadow.

avastaya—2/1 caus. imp. */stā* with *ava*, to establish, to lay out.

avi . . . ajyamnām is probably a later interpolation in the nature of a comment.

* Quoted by Barth., Wb. 582. † S.B.E., IV, p. 16, ftn. 5; see also Barth., Wb. 180? 3. The word is used also for a measure of time. ‡ Wb. 1762. || Ib., 1590-91. ¶ Ib., 189.

** Barth., Wb. 625f. †† Reich., § 61. So also *j* is written as *dej*. §§ This peculiarity is very noticeable among the Parsi priests to-day. |||| See Jack., A.G., § 81 and also note 2 thereon.

¶¶ See Kan., Dict., p. 180 and Barth., Wb. 1535. *** Barth., Wb. 1012.

avi . . . χ^vairyete (v.l. ^o*yete*, Kan.)—3/1 pass. of *χ^var* with *avi*, to eat.*

mat—Here used in the sense of “always”. Cf. *mat saoci-buye* (Yas. LXII. 3), eternally blazing (fire).

zairi-gaonəm—See Yas. IX. 16 above, Sel. I.

ajyamnəm—See Yas. IX. 21 above, Sel. I.

This line *avi . . . ajyamnəm* has been trans. differently by Dar. and Kan. The former says (taking with the previous *pāda*), “there thou shalt settle birds, on the green that never fades, with food that never fails”. Kan. trans., “there shalt thou establish markets full of green-coloured (i.e. fresh) (fruits) and fresh food (i.e. food which cannot get decayed)”.

nmānā . . . katəm-ca—Barth. says “houses . . . room”, by the latter word he understands a “storeroom” or “celler”†; Kan. also takes similarly. Dar. trans. “dwelling-places consisting of a house”. See *katayō*, Yas. IX. 22 (p. 41 above).

fraskəmbəm (ū.π.)—Portico supported on pillars.‡ Dar. trans. “with a balcony”. Kan. merely says “with pillars”. Cf. खाल which is probably a dialect variant of खाल.||

fravārəm (ū.π.)—With an enclosure (Barth.); ¶ Kan. says “with a long wall”. Dar. trans. “with a courtyard”.

pairi-vārəm—Dar. says “with a gallery”. With an enclosing wall (Barth.), ** also Kan.

8. (27). *yōi*⁹—Mas., because “the rel. agrees with the strongest gender” (Reich., § 604). The *yōi*²⁶ below is 13 m. instead of neu. probably owing to attraction of the previous *yōi*.

sraēsta-ca—Dar. explains that these are “the best specimens of mankind, to be the origin of the more perfect races of the latter days”. ††

sarədanām—Kind, sort. The word also occurs in O. Pers. (Beh. IV) as θard.

9. (28). *hubaoiðitəma*—The sweetest smelling. The Pah. com. adds by way of explanation, “the highest of size, like the cypress and the plane tree; the sweetest of odour, like the rose and the jessamine”. ‡‡

χ^varegānəm—Lit. that which could be eaten, hence food in general. Here it seems to be used in the sense of vegetable food (fruits and grains) as opposed to animal food. The word is chiefly used for the food of human beings.|| | Dar. says “fruit” relying on the Pah. com. which he quotes: ¶¶ “the best of savour, like the date; the sweetest of odour, like the citron”.

χ^varəziṣṭa-ca—The most tasty (Barth.)***; the best of savour (Dar.) fittest to be eaten (Kan.).

* Barth., Wb. 1866. † Ib. 432. ‡ Ib. 1062. || Grass., Wb. 1585. ¶ Wb. 990.

** Ib. 866. †† S.B.E., IV, p. 17, fn. 1. §§ Quoted by Dar., loc. cit., fn. 2. ||| Barth., Wb. 1868f. ¶¶ Loc. cit., fn. 3. *** Wb. 1874.

tē—2/3n., referring to the various *taoxma*, of human beings and animals, mentioned above, hence neu. (Reich., § 604).

miθwaires—2/2 adj. n. In pairs.

ajyamnəm—2/1 n. The varied numbers used here are rather confusing but the sense is quite clear, the construction being *ad sensum*. Here the sg. implies each pair. The meaning here is “safe from harm”. See Yas. IX. 4.

varəfsva—7/3 of *vara* with postposition *-ā*. Barth. regards this word as corrupt. He thinks that the confusion is due to the *varəfsva* in verse 30 below, which is a different word.* The plu. is rather unexpected probably due to the plu. *narcō*.

. 10. (29). In this verse Kan. takes all the words in a moral sense, but Dar. and others give to most of them a physical meaning. This is a very significant passage, as it shows the eugenic considerations which guided Yima in the choice of the human beings whom he had to take into his *vara*. As Dar. says he chose only “the best specimens of mankind, to be the origin of the more perfect races of the latter days . . . in order that the new mankind may be exempt from all moral and physical deformities”.†

frakavō—Pride (Kan.) ; humpbacked (Dar.) ; with a hump on the chest (Barth.). Barth. thinks the word *kava* (n.) means a hump and he compares the Skt. कवः but with a query mark.‡ Kan. says that the meaning is uncertain.|| The word also occurs in Yt. V. 92-93 where some of the other words of this passage also occur. There too the meaning is evidently some defect in a human being but whether physical or moral is not very clear.¶ Skt. कव means niggardly or stingy, from √कु.**

apakavō—Kan. trans. “idleness” but adds in a parenthesis “back-biting” (speaking ill behind another’s back), the latter certainly is a better sense apparently from √कु with अप. Dar. says “bulged forward”. Barth. says, “having a hump on the back”. This word also occurs in Yt. V. 92-93.

apāyavo (अपायवो) —Impurity or unrighteousness (अपवित्राइ) (Kan.) ; impotent (Dar.). Barth. does not trans. the word but merely says that it is the name of some defect or illness and for etymology he marks a query.†† Reich. (A.R., p. 215) gives the derivation as from *apa* + ‘*āvaya* and trans. “castrated”. Kan. in his Dict. (p. 35) gives other meanings from other scholars as well: stupidity (Haug) ; enmity (Har.) ; quarrel or hatred (Justi).

harədīś (हरेदीश) —Tyranny (Kan.) ; lunatic (Dar.) ; Barth. supports the latter and thinks that the name *Harədāspa* (Yt. XIII. 117) may mean “he who possesses a refractory or stubborn horse”.‡‡

* Wb. 1363f., note 2; see p. 239 below. † S.B.E., IV, p. 17, ftn. 1 and 5. ‡ Wb. 442; but see Grass., Wb. 318. || Dict., p. 340. ¶ It may be noted that in the Yt. Kan. trans. like Dar. (Yt. b. M., pp. 35-36). ** Grass., Wb. 318. †† Wb. 80. ‡‡ Ib. 1789-90.

driwiś—Poverty or misery (Kan.); malicious person (Dar.); mole or birth-mark (Barth.).* A daēva of this name is mentioned in Ven. XIX. 43, where a famous list of the important lieutenants of Ayrō-Mainyuś is given.

daiwiś—Deception (Kan.); he evidently connects it with \sqrt{daw} , दम्; cf. *davīdiyā*, Yas. IX. 18. (p. 37 above). Dar. says “liar”. Barth. thinks it to be the name of a wasting disease.† This name is also in the daēva-list mentioned above.

kasviś—Meanness (Kan.); spiteful (Dar.). Barth. here also says that it is the name of a defect or disease.‡ The word occurs again in the list of daēvas and also in Yt. V. 92-93.||

vizbāriś (ἀπ.)—Lit. crookedness, dishonesty (Kan.); from \sqrt{zbar} (cf. *zbarataēibyō*, Yas. IX. 29, p. 47 above). Jealous (Dar.); Barth. takes it in the sense of crookedness of the body.¶

vimītō-dantānō—Evil-speaking (Kan.); he adds the parenthetical explanation that lit. it means “possessing crooked teeth”. Barth. takes it lit., and Dar. trans. “possessing decayed teeth”. The word also occurs in Yt. V. 92-93.

paēsō—Leprous. Pers. سب (pīs), leprosy, Skt. फिष्.

vītarōto-tanuś—Spread over the body (Kan.); but this trans. is in Yt. V. 92-93 where the whole phrase, *māpaēsō . . . tanuś*, occurs. In this passage he trans. “may there not be a body wasted away to below the usual size”, without making it clear how he got at this trans. Dar. trans. “(a leper) to be pent up”; and quotes Herodotus (I. 138) to point out that lepers lived segregated outside the towns in ancient Persia.** Barth. trans. similarly, “one whose body must be isolated”.††

māda—Not here (Kan.); he explains this as *mā + ada*. Barth. takes *ada* as merely an asserverative particle and trans. as an emphatic “not indeed”.‡‡ *mācim* also is found (ved. माकिः). Note that in verse 37 the words are *nōit* and *naēda-cim*.

dax̄stanām—Characteristics or qualities (Kan.); brands (i.e. marks), (Dar.); signs or outward-symbols (Barth.).||| Elsewhere, where the word occurs, the Skt. trans. has चक्रम्.

maśyāiś—Kan. following Westergaard ¶¶ reads *maśāis* and trans. “connected with death” (i.e. leading to death). But he gives the reading *maśyāiś* in a ftn. Geld. has no mention of the v.l. adopted by Kan.

11. (30). *fratəməm daijħəuś*—The syntax of the cases in this verse is confused. Here 2/1 is used for 7/1. In the first portion of that place (the *vara*). Kan. takes *daijħu* here in the lit. sense of “country” and adds a long footnote*** to explain why the numbers in each of the three divisions

* Wb. 778. † Ib. 680. ‡ Ib. 1461. || In the latter place is reading is *makasīr*, in one word. ¶ Wb. 1472. ** S.B.E., IV, 17, ftn. 4. †† Wb. 1441. ‡‡ Ib. 1168. ||| Ib. 676 f. ¶¶ Dict., p. 401. *** P. 64 of his trans.

(the first, the middle and the last) should have been regularly diminishing. He thinks that this refers to Yima's moving southwards at regular intervals during his rule :* this would naturally leave the earliest portion of his land the most thickly populated. All this is rather far-fetched because clearly the *vara* is meant here. Dar. trans. "in the largest part of the place". Barth. calls this "the qualitative first".†

pərəθwō—2/3 m. or f. Passages or roads. Dar. trans. "streets". *pərətu* is the crude form. The word also means a bridge (cf. Yas. XIX. 6, p. 178 above).

maðəmō—Bad syntax again, this ought to have been 7/1. This refers to the part of the *vara* second both in size and position.

nitəmō—The smallest; so all take it. I would like to take it as "the nethermost". All the three divisions were underground and one above the other; the smallest (as judged by the number of people it would contain) being also the lowest. There are three reasons for this suggestion : (1) Kan. consistently trans. *vara* as a cave (गुफा), and this is the ancient tradition (Bun. XXXII. 5); (2) the word *kata* in verse 7 implies a dug-out chamber (कन्, खन्); (3) the mention of some sort of internal lighting arrangement also seems to show that ordinary daylight was excluded‡ (this verse and verse 40). Dar. thinks the three-fold division corresponded to the three castes.||

aiwi . . . varəfšva—2/1 imp. of *varəp* with *aiwi*, to seal with a signet (ring). Skt. वर्षस् is cognate. Kan. takes this word as 7/3 of *vara* (irregularly instead of *varəšva*).

tē refers to the three parts of the *Vara*.

suwrya—3/1. Seal(-ring) (Dar.); this is the traditional meaning. The emblems of Yima's sovereign power, which were bestowed upon him by Ahura Mazda, were the seal and the sword verse 6 of this chapter (also verse 10). These are also mentioned by Firdausi.¶ Kan. unaccountably takes it here to be "a weapon". In his Dict. (pp. 528 f) he says that this weapon is the plough.** Barth. for reasons not very clear takes the word to mean "an arrow" and he compares the word *surb*, arrow, in the *Shighnī* dialect of the Pamirs.††

api-marəza—Provide with, equip with. It governs two obj. *varəm* and *dvarəm*.

dvarəm—द्वारम्. These doors are meant for going in and out.

raocanəm—Light-giving (Barth.).‡‡ Kan. and Dar. trans. "window", lit. "an aperture for light" (cf. Urdu *roshandān*, skylight). Barth., however, says that in Ven. VII. 14 the word means "window", and he admits

* Ven. II. 10, 14 and 18; see also the introductory note to this selection. † Wb. 979. ‡ Kan. however trans. quite differently in this verse; see notes below (see also S.B.E., IV, p. 20, ftn. 1). || S.B.E., IV, p. 18, ftn. I. ¶ Quoted by Dar., S.B.E., IV, p. 12, ftn. 2. ** Yima is credited with having introduced agriculture into Irān. †† Wb. 1583. ‡‡ Wb. 706 and 1489.

that this is the traditional sense. But his trans. "light-giving" (if it implies admitting day-light) leaves the following words rather meaningless.

xvāraoχənəm etc.—Cf. Yas. LVII. 21 (p. 77 above).

Kan. trans. the words, *aiwi²⁵-ca²⁶* to the end; thus: "Within thy enclosures, around each one, on the inner side construct doors and windows with thy golden weapon such that natural light may enter". But the syntax does not support this version.

12. (31). *kuθa tē*—Kan. takes *tē* as *tava* and trans. "thy (Ahura's) *vara*". Barth. takes *tē* here as merely a strengthening particle.

yā—3/1. About which. Reich. calls this "the instrumental of cause" (§ 451).

aijha zəmō—6/1 used for 2/1. This is a partitive gen. used objectively.*

pāsnābya—3/2. Heels, Skt. पाणि॑. This word is from */spar*, (स्फर्, स्फुर्) (see below), to kick with the foot; the initial *s* was lost very early, probably before the separation of the various I.-E. races.†

vispara—Crush. From */spar* with *vi*. Kan. trans. "turn about the soil with thy heels".

viχadā—From */χad*, to dig. Dar. and Barth. trans. "knead" but Kan. has "dig".

mānayən ahe yaθa—Barth. says the phrase means "just like".‡ A variant phrase is *mānayən bā yaθā*. Barth. explains this phrase as meaning lit. "they (people) might indeed think that", taking *ahe* in a mildly emphatic sense, "think of this". Kan. (Dict. p. 413) compares it with Pers. مانیدن (*mānidan*) or مانیستان (*mānistān*) to resemble and says that the phrase lit. means "just as if they made a comparison of it"|||. Kan. observes that *mānayən* (3/3 impf. caus. par.) is often used by itself in an adverbial sense, "just as", the Pers. مانند (*mānand*) is used exactly similarly.

nū—A particle used after the first word in a clause.¶

χšivisti (v.l. *χšvi^o*, Barth.)—Kan. trans. "fit for cultivation", but the word is not found in his Dict. Barth. takes it as 7/1 (written thus instead *χšusti***) of *χšusta*, which means wetted or mixed with water. The root is *χšud, to flow from which are derived the words *χšaoðah* (n.), river, Skt. चौदः; and *χšudra*, fluidity or semen.

zəmē—7/1. Pronounced sometimes *zmē*; †† the words *χšusta* + *zəm-* in 7/1 give the doubtful word *šutasme* (*Frahang-i Oīm*, 5) through **χšustasme*.

višavayeinte—3/3 pres. of */šyav* (*šav*) with *vi*, to knead.‡‡ Kan. takes it to mean "extend in breadth" from */šu* with *vi*.|||

* Reich, § 497.

† Grass., Wb. 808.

‡ Wb. 1123.

|| Taking the verb as causal.

‡ Barth., Wb. 1089.

** Reich. § 33. 8.

†† Ib. § 354, ftn. 2 (p. 185).

‡‡ Barth., Wb. 1716.

||| Dict., p. 559.

Kan. trans. the last phrase *mānayən*²⁸ etc. thus: "Just as at present people increase the extent of cultivable land".

On this verse Dar. notes that the Shah. mentions how Jamshid taught the spirits under him how to knead clay "by mixing the earth with water".* Reich. thinks that the *vara* is to be constructed "*after* the world becomes an ocean by the flood",† but there is no reason to think thus.

19. (38). *hō*²⁷—Geld. notes v.l. in only two mss., in one *hē* and in the other *tē hō*, the *tē* being a later addition. But for *hō*³³ there is no v.l. noted in Geld. The syntax is wrong in both cases.

varəfšva—Geld. notes that one ms. "has appended *t secunda manu* to *varəfšva*" and another ms. has *varəmšva* with the *m* corrected to a *f*.

20. (39). *cayō*—1/3 f. inter. pron.

*yō*¹⁸—Wrong gender and number, because *raocā* is f. plu.

varəfšva—See above verse 28. The plural refers to the three parts of the *vara*.

*yō*¹⁹—Wrong number.

21. (40). *xvadāta*—Natural, lit. self-created. The Pah. trans. says that this refers to the eternal lights of the heavens, which are mentioned below.

stiðāta—Artificial, lit. created in (or by) the world; hence the non-eternal artificial lights are meant. See note on *ā-stiš*, Yas. LX. 1 (p. 111 above).

hakərət—Once, वक्तृ.

iriχtahe—6/3 n. The word is used for the rising of heavenly bodies (Kan.); Barth. however says it means "setting" of heavenly bodies.‡

sadaya—7/1f. Setting of heavenly bodies (Kan.); Barth. says "rising" (Wb. 1557). The latter derives it from *sand*, to appear.

vaēnaite—Sg. for plu., perhaps each individually is meant. The atm. has here the passive sense—"are seen".

taē-ca . . . yārə—Dar. reads these words with this verse (40) where they really belong. Kan. and Barth. (also Reich.) follow Geld. and read them in 41.

taē-ca—1/3 m. Who these are is difficult to say, probably the people in the *vara*.

ayarə—See note on *ayān-ca* in Yas. LVII. 17 (p. 74 above).

yārə—Year. The Iranian year was 12 months of 30 days each and 5 extra days at the end to make up the total.|| This passage is perfectly plain about the Polar home of the ancient Iranians. In fact nothing could be more explicit than the words here and this is the only possible explanation that would fit. It seems that Dar. had some inkling of the true signi-

* S.B.E., IV, p. 18, ftn. 2. † A.R., p. 140; italics mine. ‡ Wb. 1529. || See Int. 14
order to be accurate as regards the solar year one extra month was intercalated, every 120 years.

ficance of this passage, for he says by way of comment “as there is no daily revolution of the sun”.* Kan. is clearly puzzled over it and beyond repeating the statement gives no clearer sense.†

22. (41.) *caθwarəsatəm*—2/1. Accusative denoting extent of time.‡

aiwigāmanām—The word means orig. winter and hence a year. Cf. Pers. *χιε* (*hangām*), time.

nərəbya—An रक्षेष्टंह.

miθwana—1/2. Twins, नियन्.

sraeṣṭa gaya—3/1; cognate instrumental, see Reich. § 452.

jvainti—जीवनि.

Dar. has a long quotation from the *Mainyō-i-Khard* which says that in those days the life of a human being was 300 years and that of cattle 150 years.

23. (42). *avaθa*—There, in that place (Barth., Wb. 172).

viś Karṣipta—Kan. takes it as one noun *Viśkarṣipta* and says that there was a prophet of that name in the *vara*.¶ In the Pah. commentary on Vis. I. 1 he is called the Ratu of all birds. In Bun., XIX. 16 it is said that “it knew how to speak words, and brought the religion to the enclosure which Yim made, and circulated it; there they utter the Avesta in the language of birds”.** In Bun., XXIV. 11 it is said to be the chief of the birds.†† Barth. derives the name from I.-E. **kṛ̥śi* + *pter* and thinks it means “quickflier”.‡‡ See Modi, pp. 52f.

24. (43). *Urvatāt-nara*—Lit. “friend of mankind” (?) He was the third (and youngest) son of Z. He was the chief of the agriculturists and was the head of the *vara* of Yima. Bun., XXXII, 5 says of him, “Aūrvatāt-nar was an agriculturist, and the chief of the enclosure formed by Yim—which is below the earth”.||| Dar. has got the following note:¶¶ “Urva-ātnara, as a husbandman, was chosen to be the *ahu* or temporal Lord of the *vara*, on account of the *vara* being underground. Z., as a heavenly priest, was, by right, the *rātu* or Spiritual Lord in Airyana Vaēja, where he founded the Religion by a sacrifice”.

* S.B.E., IV, p. 20, ftn. 2. † Ven., p. 66, ftn. ‡ Reich. § 439. || S.B.E., IV, p. 20, ftn. 3.

¶ Ven., p. 67, ftn. ** S.B.E., V, p. 70 †† Ib., p. 89. ‡‡ Wb. 458. ||| Ibid., p. 142
¶¶ S.B.E., IV, p. 21, ftn. 1.

